Philos Rel.

The
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British Churches and the Capitalistic System

First Article in the Series: 'British Christianity Speaks for Itself'

By Sir Richard Acland

The Hoover Peace Proposals

An Editorial

Education–War Casualty

An Editorial

We Are Divided

By John Knox

JANUARY SURVEY OF BOOKS

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In This Issue

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is a British baronet by virtue of a title first conferred upon his family in 1644. A graduate of Rugby and Balliol College, Oxford, he represents the Barnstaple constituency in Parliament. In recent months he has taken the lead in formation of the Common Wealth Movement, which has been regarded in some quarters as a potential new party in British politics. Sir Richard is probably best known in this country as the author of the famous "Acland amendment" which put the Malvern Conference on record as to the difficulties placed in the way of Christian living by the operations of the capitalist order. The Council of Clergy and Ministers for Common Ownership, mentioned in the article, may be addressed at 28 Maypole Lane, Birmingham, England. This is the first article in the series on "British Christianity Speaks for Itself," which will appear in The Christian Century during 1943.

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(Con'd. in 3rd Column)

The
CHRISTIAN CENTURY

January 6, 1943

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Calendar of Coming Events

Jan. 3-10. Universal Week of Prayer.
Jan. 9. Symposium on the Pacific Charter, Postwar World Council, Chicago.
Jan. 10. Ford Hall Forum, Boston; Frederick L. Schuman, speaker.
Jan. 10. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Mordecai Ezekiel, speaker.
Jan. 10. Chicago Sunday Evening Club; Paul Scherer, speaker.
Jan. 11. Northern Baptist Convocation, New York City.
Jan. 11. Northern Baptist Convocation, Paterson, N. J.
Jan. 11. Central Union Baptist Association Conference, Coatesville, Pa.
Jan. 12. Northern Baptist Convocation, Brooklyn, N. Y.
Jan. 12. Reading Baptist Association Conference, Slatington, Pa.
Jan. 13. Harrisburg Baptist Association Conference, Harrisburg, Pa.
Jan. 13. Institute of Christianity, St. George's Church, New York; "The Negro," by Joseph Gathings and Eunice Carter.
Jan. 19. Northern Baptist Convocation, Long Beach, Cal.
Jan. 20. Institute of Christianity, St. George's Church, New York; "The Jew," by Louis Finkelstein.
Jan. 20. Northern Baptist Convocation, Los Angeles, Cal.
Jan. 22. Northern Baptist Convocation, Bakersfield, Cal.
Jan. 22. Federal Council Executive Committee, New York City.
Jan. 23. Symposium on American Refugees; Exclusion Act of 1942, Postwar World Council, Chicago.
Jan. 23, 24. Southwest Virginia Methodist Student Retreat, Radford.
Jan. 24. Ford Hall Forum, Boston; Sigrid Schultz, speaker.
Jan. 24. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Clark G. Kuebler, speaker.
Jan. 24. Northern Baptist Convocation, Pittsfield, Mass.
Jan. 24. Chicago Sunday Evening Club; Richard C. Raines, speaker.
Jan. 25. Centre Baptist Association Conference, Hollidaysburg, Pa.
Jan. 25. Northern Baptist Convocation, Taunton, Mass.
Jan. 26. Northern Baptist Convocation, Moscow, Idaho.
Jan. 26. Northern Baptist Convocation, Boston, Mass.
Jan. 27. Northern Baptist Convocation, Walla Walla, Wash.
Jan. 27. Northern Baptist Convocation, Taunton, Mass.
Jan. 27. Institute of Christianity, St. George's Church, New ork; "The Enemy Alien."

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

In This Issue

(Con'd. from 1st Column)

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The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

GOVERNMENT by assassination is so odious that Admiral Darlan's murder on Christmas Eve elicited a sense of horror which mingles with any speculations as to the immediate and ultimate effects of his sudden removal from the North African scene. Darlan had been the number two French collaborator with Hitler, much less dependable for that purpose than Laval but much more collaborative than Petain. Following the American landing in Africa and his own capture, Darlan cast in his lot with the Allies with a completeness and a sincerity upon which there was no shadow of doubt except such as was cast by his previous record for changing sides. That he was ambitious seemed to be indicated by the cleverness with which he maneuvered himself into a position where his valuable service in bringing the French forces in Africa to our side had to be rewarded by recognizing him as head of the French civil administration, as well as of the French military forces, in North Africa, with the reluctant consent of Great Britain and to the openly expressed discontent of De Gaulle and the "fighting French." But only a few days before his death Darlan had declared his intention of retiring to private life when peace had been won. So he came to his end with a pretty clear record. Giraud has accepted the post as his successor. His reputation for complete devotion to military ends gives promise that the campaign in North Africa will have a minimum of entanglement with French politics and personal ambitions, and the "fighting French" will fight under him as they would not under Darlan.

General Giraud Succeeds Admiral Darlan, Slain

Japan Grants Access To Prisoners

HOW is Japan treating her prisoners of war? Ever since Anthony Eden's broadcast charging atrocities in the treatment of British prisoners of war in Hongkong, this question has aroused widespread concern. The fact that the British foreign secretary's charges still lack positive confirmation has been forgotten as the tempo of the war has increased. Since few Japanese allow themselves to be taken prisoners, many have reasoned that the fate of enemies of Japan who fall into the hands of her armies cannot be expected to be pleasant. Now however comes positive information that Japan is obeying the Geneva convention concerning prisoners of war, which her representatives signed, even though the government never ratified the signature. Mr. Tracy Strong, general secretary of the War Prisoners Aid of the Y.M.C.A., in a release "approved for publication by the Office of War Censorship at Washington, D. C.," says that he has received word from a neutral diplomatic source that Japanese military authorities have given permission for the distribution of books, athletic equipment and musical instruments to seven war prisoner camps in Japan, Korea and Formosa. "It is very encouraging to learn that the War Prisoners Aid of the Y.M.C.A. is being permitted to carry on in Japan the work that it has been doing for prisoners of war in other countries, both Allied and Axis," writes Mr. Strong. The release from his office concludes: "How many American fighting men are held prisoner by the Japanese is not known, although the United States casualty list announced on Monday of this week (December 14) listed 1,392 captives and 42,272 missing men. It is believed that many now listed as missing actually are among those held by the enemy."

Canada Reduces Liquor Supply

CANADA feels the social and financial cost of liquor and has taken steps to diminish the burden. There is probably a stronger sentiment favoring bone-dry prohibition in Canada than in the United States. A recent poll there showed 43 per cent in favor of this policy. Statistics of alcohol consumption in Canada since the beginning of the war show an increase of 25 per cent in the amount of wine consumed, 37½ per cent in the amount of distilled liquor, and 60 per cent in the amount of beer. These facts have brought many moderates to the opinion that something must be done to diminish the consequent waste of raw materials, transportation and workers' efficiency.

Prime Minister King, who is no dry, has said in a broadcast: "The excessive use of alcohol and alcoholic beverages would do more than any other single factor to make impossible a total war effort." And the increased use reflected in the above figures certainly is "excessive." The remedy, which has already been put into effect, is an immediate reduction of the supply at the source. The government controls liquor production, so it does not need to say please or seek legislation, but can act. It has ordered a 10 per cent cut in the production of beer, 20 per cent in wines, 30 per cent in spirits. Distilled liquors are to be watered down to an alcoholic content of 35 per cent. Liquor advertising is to be stopped, after a six-week period allowed for the alteration or cancellation of existing contracts. We might learn something to our advantage by a thoughtful consideration of this policy, together with the reasons for it, and a dispassionate study of our own comparative statistics. After we had limited the sale of sugar, to conserve it for the production of alcohol which is needed in making explosives, we got around to stopping the distilling of whisky. The distillers were moderately cheerful about this because they had a five-year supply on hand (which no one has had the temerity to propose to tap for other than beverage purposes), and because they were assured that the ban on distilling would be lifted if their stocks ran low. Our motto is not, War first. It is, Liquor first, war second.

Christmas Message From the Vatican

BROADCAST from Vatican City on Christmas Day, translated into many languages and carried around the world by short wave, the pope's Christmas address doubtless reached more hearers than any other single message of exhortation and guidance evoked by that occasion. It was probably heard by both groups of contending nations, for the nazi authorities would not like to bar the pope's broadcast on the assumption that he is an enemy. Indeed his address was carefully framed to avoid giving offense to the Axis by any specific identification of parties whose practice is contrary to the Christian principles he laid down. He did mention "the various forms of Marxian socialism" as having always been condemned by the church, but neither fascism nor nazism was named as an offender. Yet there was little ambiguity in his statement of the "fundamental laws of the internal order of states and peoples." These are laws by which some peoples are trying to live, though confessedly coming far short of their complete realization, and which other peoples have explicitly repudiated in word as well as in deed. He that hath ears to hear, let him hear, and let each take to himself what fits his condition. The primary elements in the social life of a nation are order and tranquillity. Order, in the pope's view, requires a recognition of divine sanctions, scope for the perfect development of human personality, and a juridical system designed to serve these ends and free from ideologies of state absolutism and of the unique and privileged position of particular nations, races or classes. Tranquillity requires a sense of working with God for the welfare of mankind, improved conditions of living for labor, and (as against the encroachments of either state socialism or capitalistic monopoly) the right of private ownership of property. The pope added his five fundamental points for a good social order, one of which, it is pleasing to report, includes "the right to free choice of a state of life, and hence, too, of a priesthood or religious life." It would be even more cheering if he had developed this last point into a clear-cut and unqualified demand for religious liberty for all people everywhere. Such a demand has not yet been heard from the Vatican.

Co-ops Win Right To Radio Time

THE COOPERATIVE MOVEMENT is at last to be allowed to purchase time for a series of thirteen radio broadcasts over a coast-to-coast chain of some thirty radio stations. The series was originally scheduled to begin in October, but the radio companies found different reasons for banning its appearance at that time. Through the Cooperative League, the co-ops vigorously asserted their right to present their claims to the American public over the air. The ensuing controversy revealed that they had a surprising number of friends among the press of the country. Senator Norris came to their support in a resolution which called for an investigation of the reasons why the broadcasting companies had denied the use of their facilities to the cooperative movement. On second thought, after conferences in which an agreement was reached concerning the content of the broadcasts, the radio executives decided to yield the point. They have now agreed, according to the Cooperative League, that the co-ops may advertise their goods, services and trademarks and describe the essential features of their form of business, just as do the soap manufacturers and the deodorant purveyors. But nothing is to be said which brings private business into unfavorable contrast with consumer-owned stores. Friends of both the cooperatives and the radio will welcome this agreement, which is obviously in the public interest.

Starvation Can Be Halted

WITH the Mediterranean now open so that for the first time since the outbreak of the war a convoy has proceeded from Gibraltar to Malta without once being attacked, the question of getting food to the starving people of the small democracies raises itself again in insistent form. There can now no longer be any question as to the need. The progress of the war has established beyond all cavil the accuracy of the predictions of former President Hoover concerning what the ravages of hunger would do to the people in the small nations of Europe. The small experiment in which the governments of the United States and of Great Britain provided food for the people of Greece has also demonstrated both the effectiveness of the relief that can be sent and the feasibility of sending it to the hungry without benefiting the enemy. Neither the supplies sent nor the food already in that

country were disturbed, as our own state department has acknowledged. It is welcome news therefore that the National Committee on Food for the Small Democracies, 420 Lexington Avenue, New York, has reopened its efforts to extend the program now in use in Greece to the women, children and unemployed men in Belgium, Holland, Norway, Poland and other occupied countries and to increase the volume of food going to Greece. The success of the partial relaxation of the blockade policy of the United Nations in the case of Greece should open the door to its complete revision. Such a move now has the endorsement of the Federal Council of Churches, the Foreign Missions Conference and the United Council of Church Women. Every consideration of humanity demands that it be made without further delay. Starvation can yet be halted.

What Is Behind the Attack on Tugwell?

REPORTS in many newspapers would indicate that most of the population of Puerto Rico is in revolt against the capricious and dictatorial administration of Governor Rexford Guy Tugwell. Many Americans, remembering Dr. Tugwell's failure to endear himself to the public in this country when he was one of Washington's shining lights, have accepted these reports from Puerto Rico as to be expected. But the Jesuit weekly, *America,* has made a careful investigation and gives a very different picture of the actual state of affairs. It shows that the root of the trouble is the island's dependence on a single crop—sugar. The large sugar interests have gained control of most of the land, despite the fact that a law forbids corporations from owning more than 500 acres. A new party—the Popular Democrats—has won power in the legislature, and insists on enforcing the land laws as well as on fostering diversified farming. "Opposed to the social reforms initiated by the Popular Democrats, not by Mr. Tugwell," says *America,* "are the sugar interests, certain leaders of the Free Federation of Workingmen, and the dominant personalities in the Republican and Socialist parties. *El Mundo,* which represents the Associated Press and is the island's most influential newspaper, is their mouthpiece. This is the group responsible for the anti-Tugwell campaign." If there is any truth behind *America's* charges, the time would seem ripe for a congressional investigation of this situation. Great Britain and Holland may not be the only United Nations with a colonial problem which needs attention.

After Buna Falls, Then What?

NEWS from the Buna front in New Guinea is uniformly encouraging. The American and Australian forces apparently have the Japanese trapped on a small section of beach from which there is no escape. General MacArthur reports that the Japanese "situation must now be regarded as desperate." It may still be several days before the Buna area can be regarded as finally cleared, for the Japanese are fighting for every inch of ground with a tenacity which yields almost no prisoners. However, victory at Buna now is assured. Yet it is likely that the victory, when it is won, will give the Allied general staffs little satisfaction. For the operations at Buna serve to emphasize the nature of the strategic problem confronting the United Nations as long as they stick to their island-by-island attack on Tokyo. When General MacArthur first launched his drive on the Buna beachhead it was believed that a comparatively easy victory there, to be followed by equally quick victories at Lae and Salamaua, would give the Allies control of New Guinea. Now it is known that, while Buna has held out, the Japanese have been able to transform the whole north coast of New Guinea into a series of fortresses, each of which will require time and many lives to reduce. A step-by-step campaign to capture New Guinea—which is one and a half times larger than the British isles—may take months. How long it will take to go island-by-island "up the ladder" back to Bataan and beyond one scarcely likes to conjecture. It has already taken five months to make the American beachhead secure on Guadalcanal, a minor island which the Japanese had only begun to occupy when the Americans landed. In the light of experience it begins to look as though the Allies will have to be content with holding actions in the south Pacific until the European situation is sufficiently resolved and the way is open to strike directly at Japan from Siberian and Chinese bases.

Divorce Is Still Under State Control

ANY WHO are alarmed at the withering away of states' rights before the encroachments of federal authority may take what comfort they can from the recent decision of the United States Supreme Court which upholds the validity of Nevada divorces throughout the union. The case involved a man and a woman of North Carolina, both married but not to each other, who journeyed to Nevada, acquired Nevada citizenship under the laws of that state by living for six weeks in an auto court, secured divorces from their respective spouses, married, and returned to North Carolina. The courts of North Carolina did not recognize their divorces, therefore did not recognize their new marriage, therefore convicted them of "bigamous cohabitation." The Supreme Court reversed this action, holding, by a 6-to-2 decision, that the "full faith and credit" clause of the Constitution (Article IV, section 1) gives to every state the right to determine the conditions under which it will confer citizenship—and grant divorces to persons who have become its citizens—and denies to every state the right to question the legality of such action. Says the Constitution: "Full faith and credit shall be given in each state to the public acts, records and judicial proceedings of every other state." Strict construction of the Constitution could scarcely lead to any other decision than that which the Supreme Court reached. Yet the practical result is scandalous. Justice Murphy, dissenting, said that a "question of public policy" should not be decided by applying the Constitution with such "undesirable rigidity." But a contrary decision would have meant not a less rigid application of the Con-

stitution but no application at all. Justice Jackson, who also dissented, showed by a perfectly logical *reductio ad absurdum* that on the same principle a state might waive all residence requirement and grant citizenship on written application from anybody anywhere, thus forcing all states "to recognize mail order divorces as well as tourist divorces." That is perfectly true. But free and easy divorce laws need more fixing than they can receive by a free and easy interpretation, or repudiation, of the Constitution. The scandalous condition created by the present decision may open wide the demand for federal control of divorce.

Education—A War Casualty

LIBERAL EDUCATION in the United States has been wounded, seriously wounded, by the war. Whether it has been permanently crippled cannot yet be known. But the recent joint directive by the secretaries of war and the navy has given a shocking wrench to the principles and conduct of institutions which have been relied on to train leaders for our democratic society. Henceforth, according to this order, for the duration of the conflict the army and the navy will prescribe the conditions under which all able-bodied men of eighteen and over will continue their education. They will define the curriculums our youth may study. For the army, at least, that course of study will include only subjects related directly to the prosecution of the war. Temporarily, liberal education is a casualty of war.

The colleges and universities were in a weakened condition when the war began taking its toll of their student bodies. They had been weakened, that is to say, in their economic health and many of them had found the struggle to hold a competent faculty or a sufficiently large student body increasingly difficult. For more than a decade they had experienced a steady decline in income from endowments. This condition of precarious vitality characterized especially the institutions which had no state appropriations to support them. The depression was draining off their income while the fiscal and taxation policies of the government threatened not only their livelihood but their freedom. College administrators made the ears of congressmen ring with protests against tax laws which threatened the sources of their building and maintenance funds. The heads of certain well endowed institutions crusaded vigorously against inheritance levies and the graduated taxes imposed on upper bracket incomes. But while they were thus attempting to safeguard one form of wealth, the government laid hold upon another without which endowments were worthless. It conscripted their students.

The reasons why the army sought and received the permission of Congress first to impose conscription and then to lower the draft age to the point where it included nearly all young men of college age are no mystery. They are inherent in the prospect that this nation must, to win a victory, mobilize a very large army and be prepared to wage a very long war. With older men likely to have family responsibilities and to be employed in defense industries, the large army requires lowering the age of draftees so that younger men can be taken for military duty. In a long war, men who are conscripted at eighteen will still in five or even in ten or fifteen years be at the top of their form as soldiers. If this drafting of college-age youth strikes a staggering blow at higher education as we have known it, that cannot now be avoided. The casualties of war are to be expected throughout the community.

When the government, struggling to wage a total war, declares that military necessity requires it to call into the armed forces all able-bodied young men of college age, the patriotic citizen must accept that decision. He is, in fact, without sufficient knowledge of the extent of the national crisis to be in a position to question it, even though he may instinctively sense its dangers. Nevertheless, while bowing to the judgment of the war and navy departments, he will not close his eyes to the possibility that military control of education will raise issues of tremendous consequence to our American prospect, both now while the war continues and in the days after the fighting ceases. Educators and church leaders are under obligation to hold these issues up to public view until the whole body of our citizenship adequately comprehends them and it is made sure that they will be resolved after the war by the reinstatement of liberal education now suffering eclipse.

For example, no time should be lost in securing from this military control of higher education a statement of educational philosophy which is compatible with democracy. That this philosophy is held cannot be taken for granted. The authoritarian training and tradition of military men does not automatically fit them to direct the education of democratic youth. The mental rigidity which is characteristic of the profession of arms may furnish the best equipment for training young men to meet the contingencies of modern battle, although even that is open to question. But it is not the most effective instrument with which to confront the complexities of creating a free and peaceful postwar world.

To begin with, the burden of proof rests on those who have assumed the direction of American higher education for men to show that a definition of democracy printed in a war department "Manual of Citizenship" for R.O.T.C. students a few years ago is not now the accepted doctrine. That definition read: "Democracy: a government of the masses. Authority derived through a mass meeting or any other form of direct expression. Results in mobocracy. Attitude toward property is communistic—negating property rights. Attitude toward law is that the will of the majority shall regulate, whether it is based upon deliberation or governed by passion, prejudice and impulse, without restraint or regard to consequences. Results in demagogism, license, agitation, discontent, anarchy." This definition no longer appears in official documents. But with how much confidence can control of education be turned over to a branch of the government which not many years ago was teaching students that this caricature of democracy represented the truth?

Another issue on which the authorities who have now been given the decisive word in the education of our young men have the obligation to speak is this: How far

down into the educational system is it intended that military control shall reach? The official manual for the "High School Victory Corps," recently issued by the United States Office of Education, indicates that it is likely to penetrate far below the eighteen-year lower limit named in the amendment to the Selective Service Act. This prospectus for a "national voluntary organization for secondary schools designed to mobilize secondary school students for more effective preparation for and participation in wartime service" stresses a broad range of activities. Most of them feed directly into the war effort.

Francis H. Kohan, chairman of the educational committee of the Brooklyn, New York, Council for Social Planning, recently pointed out in the *New York Times* that in greater New York "virtually all the 1,000,000 children in the elementary and high schools are now affected by the revised curriculum." Commenting on a statement of the superintendent of New York schools, he said: "Secondary schools, the report points out, have become armed service preparatory schools, with courses of study pointed toward conditioning youth mentally and physically for participation in the war. The army and navy have helped to rewrite the material used in the classroom. Girls as well as boys have been affected by the changes." In the light of such facts, the question as to how far down into the educational system military control is to go becomes acute.

Further, educators and other citizens are entitled to receive a clear and unequivocal assurance that at the end of the war control of education will be immediately relinquished by the military establishment. Power of the kind that has now been extended over the educational system is seldom surrendered voluntarily. With the prospect now widely accepted that a large army will be necessary for years after the end of the war, it will be easy for military educators to assume that universal conscription will become a permanent national policy, which would accordingly call for indefinite extension of the conscription of the educational system. Until the representatives of the people so decide, these army and navy officers detailed to this assignment have no right to make an assumption so contrary to the traditions of this country. But in the meantime, and as a safeguard, educators and citizens with a concern for the democratic future will not cease to press for clear-cut pledges of army withdrawal from higher education as soon as the war is over.

The final question goes further than any of these. It can only be answered by the Christian churches of America. What assurance is there that, if and when army control of colleges is lifted, educators can be found who will be prepared once more to create institutions in which free and liberal education can function? It must be borne in mind that outside of church colleges and a comparatively small number of endowed private schools higher education is already conditioned to control by legislatures exercising the power of the purse. The corrosive effect of the prospect of government support is already evident in the muting of the protests which might have been expected from liberal educators over the recent innovations. Since church colleges represent so large a proportion of the remaining sector of educational freedom, the churches must not lose sight of the obligation that is laid on them to lead in another direction.

It is not too early to begin now. And fortunately the churches are in a position to begin without delay. Almost every denomination has its board of education, designated to supervise the policies and conduct of the denomination's colleges. With the fate of these colleges dependent on the war and navy departments, these church boards of education may seem to be left without a function. But this is the very hour of their greatest responsibility. First of all, they must arouse the church constituency of the nation to insist on the complete return of all church colleges to their independent status at the end of the war. Second, they must awaken their constituency to the importance of maintaining postwar education at the college and postgraduate level free from state financing or subsidy. And finally, they must prepare now so that, on the day the colleges are turned back from military control, the church schools will not only be ready to resume the task of providing a truly liberal education for the teen-age generation then seeking it but also will be equipped to provide that re-education for postwar civilian life in a democracy which will be so desperately needed—and we believe sought—by the men to whom the doors of liberal education are now being shut.

The Hoover Peace Proposals

SLOWLY the importance of the speech which former President Hoover delivered in Chicago the other night is becoming apparent to the nation. Mr. Hoover has sometimes been charged with lack of perception of the public mind. He has been pictured as reserved, aloof, unable to grasp the questions which plague the common man or to answer them in a way which the common man will understand and approve. Surely no such lack dulled his words as he spoke on this occasion. If any man has spoken to the mind and need of the American people in recent months, Mr. Hoover was that man that night. He knew that those to whom he spoke needed no reassurance as to the ultimate outcome of the war. He knew that they needed no exhortation to determination of will or readiness for sacrifice. But he knew that deep down within them there has been growing a gnawing fear lest the victory, when it comes, be thrown away. He spoke to allay that fear, to show that a peace may be made which will not mock the sacrifices, which will not be another Versailles.

Mr. Hoover's speech could not have been more effectively timed. To be sure, the war is not yet won, and there are still a few unthinking souls who mumble against considering the nature of the peace until military victory is complete. But the American people now see that beyond a doubt the military victory will be won. And the perceptive among them see that, with this assurance as to the ultimate outcome, there has immediately begun a jockeying for position in the peace. Nations, groups of nations, economic and social groups, even some religious elements are beginning this maneuvering. The recent

convention of the National Association of Manufacturers, for example, was scarcely more than an opening move by big business interests to see that the postwar commitments of the United States shall be strictly limited by the canons of traditional and nationalistic laissez faire.

But this jockeying for position has come into the open most clearly in the realm of politics. All sorts of preliminary moves are being made to shape the nature of the political phases of the coming peace. Winston Churchill made one of major importance when, in his recent Guildhall speech, he growled, "We mean to hold our own." From Yugoslavia, in the internecine warfare between General Mihailovich's guerrillas and the Communist partisans, comes a vital move in that struggle for control of southeastern Europe which will burst into full flame the day Hitler surrenders. Not the least disquieting among these developments have been the recent maneuvers of Washington with reactionary figures like the late Admiral Darlan and the Archduke Otto, especially when these are linked with many rumors that similar blessings are being dangled before Admiral Horthy, the despot of Hungary, and the house of Savoy.

This whole picture, which has developed so rapidly since the first moment when victory seemed sure, has spread dismay among thoughtful Americans. The well informed Washington correspondent of *Newsweek* reports that, despite the improvement in news from the battlefronts, "one group in Washington is steeped in gloom." It is made up of "those who've had much to do with administration postwar planning." Seeing the way things are going many are asking, Is this victory also to be lost at the peace table? Pearl Buck has already answered with an unequivocal Yes. The only outcome for this war, she insists, will be a Third World War another generation hence. Most Americans reject so hopeless a judgment. Yet deep within their hearts they discover a growing disquiet. If the coming peace is not to be lost, as was the peace signed at Versailles, how, they ask themselves, is it to be saved?

That is the question which haunts the minds of thoughtful Americans today. How are the nations, at the close of the fighting, to contrive a just and lasting peace? There have been innumerable deliverances on the nature of the coming peace; there has been a perilous silence on the "how" of peace-making. Given the ideals for a generous and constructive peace which are proclaimed from a hundred platforms—as for example by Vice-President Wallace and by the Delaware Conference—*how* are these to be translated into the concrete terms of international agreement and action?

It is to the feeling of dismay engendered by that "how" that Mr. Hoover has spoken. The coming peace, he has assured his countrymen, need not be thrown away. What is needed if it is not to be thrown away is, first, a recognition of the real enemies who lie in wait for the making of a decent peace; second, abandonment of the method of peace-making which was followed with such ruinous results at Versailles; third, the adoption of a new method which will provide and set in operation a *pro tempore* peace the instant firing ceases; fourth, provision for a continuing method by which permanent solutions of the issues between nations may be worked out after the strain of emergency has passed and the fires of hatred and the desire for revenge have died down.

Mr. Hoover's engineering mind presents proposals for methods of making a decent peace which are clear-cut and sufficiently detailed to offer material for extended intelligent debate. His primary proposition is this: That the United Nations shall agree now on the basis for a conditional peace, which shall be open to democratic discussion in the democratic nations, approved by popular will, and ready to be offered to the peoples of the Axis nations to be put into effect the moment they lay down their arms. Mr. Hoover suggests that this temporary peace should provide at least six things:

1. The total disarmament of the enemy.
2. The designation of provisional boundaries to nations.
3. The machinery for repatriation of prisoners and civilians driven from their homes.
4. The removal of economic blockades the instant that the enemy has handed over his arms.
5. The immediate organization to relieve famine and combat pestilence and aid in reconstruction. Otherwise there will be anarchy and no peace.
6. The provisional restoration of all commercial treaties that trade may begin again.

In proposing that steps be taken now to prepare for such a provisional peace, ready to go into effect with the "Cease firing" bugle call, Mr. Hoover is thinking in accord with such a veteran of diplomacy as the undersecretary of state, Sumner Welles, and such a publicist as Walter Lippmann. "We cannot afford to permit the basic issues by which the destiny of humanity will be determined," Mr. Welles has said, "to be resolved, without prior agreement, by a group of harassed statesmen, working against time, pressed from one side by the popular demand for immediate mobilization, and crowded on the other by the exigencies of domestic politics." "This important declaration," comments Mr. Lippmann in endorsing it, "means that the American government will wish the United Nations to agree upon the terms of an armistice which settles, before the fighting ceases, certain basic issues." Readers of The Christian Century will not have to be told that the Hoover proposals also parallel to a remarkable extent those first put forward in these pages by Dr. Albert W. Palmer and now being pushed by the Churchmen's Committee for a Christian Peace. (See last week's Christian Century, page 1628.)

It may not be at once realized by many Americans, however, that the Hoover proposal is superbly conceived to function under precisely the conditions which Mr. Churchill has warned are likely to obtain when the time for peace-making comes. Mr. Churchill foresees that the fighting will come to an end progressively. The war may continue in the Far East for a year, two years or even longer after Hitler has passed into Europe's limbo. What better expedient could be devised for dealing with such a shifting situation than plans for a provisional peace, embodying specific proposals at least covering the six points enumerated by Mr. Hoover, which could be announced now as available whenever an enemy people laid down their arms? Under such circumstances these terms might well become that powerful political offensive for the lack

of which the United Nations have until now suffered so grave a handicap.

It is to be noted that Mr. Hoover's thought goes beyond that of Mr. Welles and Mr. Lippmann at one vital point. Both these men, if Mr. Lippmann's comment is an example, are thinking in terms of a prior agreement among the United Nations upon the terms of an armistice. Mr. Hoover rejects the idea of an armistice entirely. He would have a peace. True, it would be only a temporary peace, but it would be a peace. And its temporary arrangements would give way to more lasting agreements only after the world had been brought back to an approximation of order and the functioning of international processes, only after time had at least begun to cover over the wounds of war, only after competent commissions working in an atmosphere of peace had followed careful study with the presentation of proposals characterized by the statesmanship of the long view. These commissions would function separately in both time and space. Their recommendations would be submitted to popular ratification, since any peace agreements which do not meet with the approval of the peoples involved cannot endure.

Mr. Hoover knows that "there will be a host of gigantic problems to be solved" after his provisional peace has brought something approximating sanity to the warring nations. Among these he lists provision of machinery for the preservation of peace, world disarmament, long-view international economic relations, the government of enemy countries and backward nations, minorities, the federation of weaker states, reparations and intergovernmental debts, punishment of war criminals. But all these problems can most hopefully be grappled with after the passions of war have begun to cool, after world opinion has had a chance to form, and without being tied to one another. This is the same belief which inspired Mr. Hoover's thought when, in company with former Ambassador Hugh Gibson, he wrote *The Problems of Lasting Peace* (Doubleday, Doran & Company) six months ago. That book remains the most important bearing on this problem and written by an American. But Mr. Hoover has now pushed his proposal beyond the covers of a book into the open forum of public debate. It merits national attention.

What the thoughtful American wants—and what the thoughtful man in every nation, at least on this side of the battleline, wants—is a method for making peace on a basis which will prove durable and as nearly just as fallible men can make it. Mr. Hoover believes that he is proposing such a method. Behind his counsel there stands an experience paralleled by that of no other living man. Will the Hoover proposal be given adequate attention? Will it be tried? It is scandalous that so far in this national crisis no use has been made of Mr. Hoover's powers. He was equipped to render greater service than any other American with regard to rationing, conserving materials and feeding. Yet as each of these reached a critical stage, Mr. Hoover's proffer of public service was studiously ignored. Now the issue is nothing less than that of saving the coming peace from disaster. Is Mr. Hoover's experience, is his wisdom again to be passed by? Perhaps the new Congress will see that it is not.

Under the Barber's Eye

EDITOR THE CHRISTIAN CENTURY:

SIR: It does not matter greatly what you and I think of the barber. It would be much more to the point to discover what he thinks about us when we are under his experienced, and possibly disillusioned, eye. We cannot escape from him.

"Do you find this monotonous?" I once asked a man of middle life in charge of an elevator in a hotel. He answered seriously, "There is no better place than this for the study of psychology." And the barber also must find his chair a clinic in which he reads us, but says nothing. Nothing, that is to say, about us, but much about things in general. Some subjects are usually out of the bounds which he must accept. It would never do for him to take sides when on the eve of an election his Democrat client is next in turn to a Republican. But on subjects of broad general interest he is an excellent talker. His conversation is seasoned with salt, and now and then with pepper. He has learned from years of experience how to deal with rumor; he agrees with Thucydides that it is surprising how little pains we take to discover facts before we report upon them; he is invariably a tolerant and genial man.

There was one barber whom I knew rather well. He was a poor man and served the poor. A gentle, patient man, he did his work day by day with many a kindly act. If, for example, a neighbor was out of work or in distress, he would put him on his "free list," and if the neighbor were in disgrace, he had no word of blame but was compassionate and helpful. It was a life which the casual eye might pronounce gray and even sordid in its setting. But this man had a perfect delight in beautiful words. He had not much time for reading, but he loved poetry, and I think it was his experience to enter by the Gate Beautiful into the temple. For certainly he was not as the profane are outside the sacred place.

When you think about the sacredness of every individual soul, are you ever troubled by the thought how much "impersonal treatment of persons" there is in our common life? It is very hard to see how in the great cities we can escape from this. We cannot greet every policeman by his Christian name, nor inquire with any firmness of touch about the family of the barber. Nor can they on their part follow you into the distinctive life which makes you *you*.

Nonetheless, I am not satisfied with things as they are. There must be some way in which within the larger community we can keep the old and more personal relations. And even if we cannot apply the principle except within narrow limits, we can refuse to think of those who must be strangers to us as if they had no other life than that which is spent on the footboard of an engine or above the clinic of the barber's chair. We can say to ourselves, "Blessings on this man, in his home and in his church, if he has one; blessings upon him when he has ceased to ply his scissors, when he can let himself go in his own circle!" And with this there may come the hope that he too will think of us also as more than customers.

Ever yours,

QUINTUS QUIZ.

British Churches and Capitalism

By Richard Acland

OF RECENT YEARS the churches have been periodically calling the people to repentance. In my view it is of even more importance that the churches themselves should repent. The very fact that as an immature Christian I can offer this advice to the organized churches is strong grounds for supposing that my own attitude contains too much pride and too little repentance. If I now suggest the lines along which I believe the churches must repent, I hope that any individual Christian will feel assured that I will be grateful and not hostile if he does the same to me.

Putting it briefly, it is the duty of the churches to lead people to believe in God and to behave like Christians. Granting that it may be in practice impossible to separate these two tasks, I would like for one moment, and for the purposes of argument, to suppose that they could be separated. Which of the two would then be the more important—to God? Surely the second. It is surely more important to God that people should behave like Christians than that they should be in that state of mind which they themselves would call "believing in God."

When Saw We Thee?

If this is so, and if there were any truth in the medieval view of the afterlife, then I fear that many bishops in discomfort would see Communist agitators received into St. Peter's arms. And someone would say to the Communists, "You saw me blistered with Italian mustard gas, and although you may not have done it very intelligently, you tried to help me. You saw me thrown on the human scrap-heap, unemployed and unwanted, and you gave your time to difficult books to try to understand why this had happened to me, and some of you, in comfortable jobs, risked your own future to proclaim what you found."

And someone would say to the bishops, "You saw me blistered with Italian mustard gas, and you did not do a thing for fear of offending the Conservative party head office. You saw me thrown on to the human scrap-heap, and you said, 'Christianity it not concerned in economics.'"

When, more usually, the church calls the people to repentance, what is the church's complaint? A godless people, drunk with the quest of material wealth, degraded by the pursuit of vapid sensation at cinema and dog track, doped by a yellow press, devoid of any sense of ultimate values, rotted with the vice of humanism. A true indictment of most of us. But whence do all these evils spring? They spring from a single source. From end to end of the Gospels it is proclaimed that material wealth cannot be the goal of human life. We have deliberately built up our whole society on the assumption that material wealth is indeed the goal of human life. The Old Testament and the New tell us categorically, "Thou shalt love thy neighbor as thyself." We have built up our whole society on the one basic law, "Thou shalt promote thine own self-interest."

Against this open paganism the churches for at least a hundred and fifty years remained silent. Richard Cobden said, "We preach nothing contrary to the law of the Lord Jesus Christ when we say that man shall buy in the cheapest market and sell in the dearest." Against this the churches did not protest. Nor does it help to quote passages from Charles Kingsley or Bishop Gore. The existence of these exceptions makes the general silence the more serious. For the fact remains that in spite of the courageous warnings of a few Christians, the churches as a whole allowed humanity to develop along the lines of nineteenth century individualism without doing anything which effectively forced men to understand that they were heading for disaster.

Repentance Essential

Nor is it the least use now to attack humanism as if it were itself the originating cause of national godlessness. In face of the betrayal of their duty by the churches—for it was a betrayal—humanism (i.e., the quest of good for no other purpose and with no other guidance than the service of humanity) was the highest form of human expression which organized Christianity left open to mankind. Moreover many of those who have, perhaps, advanced furthest under humanism are beginning to learn for themselves, rather than from the teaching of any church, their own incompleteness and their need for an inspiration transcending anything which can be found either in humanity or in individual man.

It is therefore, in my view, essential that the Christian churches shall so fully repent as to be enabled to make contact with the best in humanism, and thereby lead our people from their present self-centered lives toward a more Christian way of living and toward the Christian faith. For this purpose it will not be sufficient for the churches to say now what they should have said a hundred years ago. It will not be sufficient merely to pass minatory judgments on the possible dangers of the profit motive if insufficiently controlled. It is significant that the Christian churches are discovering the dangers of the profit motive at exactly the same time that the Federation of British Industries is discovering the impossibility of competition. The F.B.I. recommends, for the future, disciplined industries—self-disciplined by the industrialists—with the right to use the power of the state to put down any unruly company which might break the rules in the mere quest of its own individual profit!

What Is 'Profit'?

Indeed, among the smaller problems, none is more important for the churches than the clearing up of the confusion about the words "profit motive." In its widest sense "profit" can be said to be earned when any man gets any extra money for doing any extra work or any better work. In this sense the profit motive is involved in all such arrangements as piece rates, group bonuses and higher pay

for more skilled or more responsible work. At some future date we may or may not be able to dispense with the profit motive in this sense. The Russians have found they cannot dispense with it in Russia, and I know of no one who is suggesting that we should dispense with it here, or that its continuance makes the next stage in the advance towards Christianity impossible for us.

In the narrower sense "profit" is earned when, by virtue of his or their private ownership, an owner or group of owners are in a position to receive the difference between the costs of production and the sale price of the goods or services produced by any productive unit. This "profit" is received, of course, not in relation to any work done but merely in relation to ownership. This ownership confers upon the owners the right to *some* measure of control over the policy of the productive unit concerned; and in deciding between one policy and another they are influenced, wholly or in part, by their estimate of the effect of the alternative policies upon the size of the profit.

Condemning the Economic Structure

No one to my knowledge suggests that none of us can behave as a Christian so long as any of us are influenced by the "profit motive" in its widest sense. But some of us do say that it remains permanently impossible for the generality of men to behave more nearly like Christians while the structure of our economic life is such that most of it functions under the influence of the "profit motive" in its narrowest sense.

We are not condemning—or at any rate we are not suggesting that we can as yet dispense with—the *motive* in the heart of man. We are condemning the economic structure. In fact we condemn not the quest of private advantage (which, when secondary, is wholly consistent with Christianity) but the private ownership of the great productive resources of the community, which we believe denies to mankind the possibility of putting self-interest second to service.

Finally it must be observed that we do not make an unqualified judgment against private ownership of all forms of property, at all times, and in all forms of society. We do not condemn, indeed we welcome, the private ownership of all personal property such as furniture, houses and bicycles. We can conceive of a peasant community served by purely rural industries in units so small that one man would seldom employ as many as ten others. In such a community, we can see the possibility of Christianity and private ownership flourishing side by side. It is indeed because of this that most of us suppose that the private ownership of the quite small productive units will be preserved in our own country. Our judgment relates solely to what we believe to be the quite inevitable physical shape of the main productive resources in our own country for the next hundred years. And we say, with some emphasis, that the continued existence of Christianity and the private ownership of these resources is mutually inconsistent.

After all, we have to appeal to the individual man—that is to say, in most cases the individual weekly wage earner. We have to appeal to him to think of his daily working life in terms of service to his fellow men before he think of it in terms of his own interests. This must be in any case a formidable undertaking. But in a proper environment I cannot believe that it is impossible. I like to think of someone, perhaps a shop steward or possibly a minister of religion, or a representative of the ministry of information, addressing a meeting of, shall I say, bricklayers. And I like to think of him first of all explaining in very matter of fact terms the details of a group bonus scheme—a target of so many houses to be built in so many months, and so much extra to be shared by all in the event of the target being exceeded; then next explaining the agreed piece rates, so that each man may feel he will have a little more if he does his best. But then I would like to think of him changing his key, swinging into his most stirring language, and even in all reverence invoking the name of God, in order to appeal for work as service and as worship. I want him to be able to say: "These details which I have been explaining to you are of a wholly secondary importance. They have been arranged in order to give you a fair break. But the real point is that our people need houses, and it is our task to build them. Therefore, friends and comrades, let us roll up our sleeves, bend our backs, and get down to the job and deliver good measure pressed down and shaken together."

I believe that this sort of appeal can win a response from ninety in every hundred of us. I believe nine of the remaining ten, who might not wish to respond, will be led forward by the fear of social ostracism which pursues all slackers where general morale is good, and I believe the hundredth is a subject for psychiatric treatment. But I am convinced that this appeal cannot even be made—no shop steward would be found willing to undertake it in peacetime—if the speaker knew that he must meet the questioner from the back who would ask, "All very well to talk like that, but if we work that way just how much does it mean to Sir So-and-so, Such-and-such and the other big shareholders in this firm?"

There is no answer to this question. At any rate I have asked Christians to suggest the answer which they would give, and none has responded.

A Question to Be Answered

Unless this question is answered, in all humility I must insist that we are right when we say that so long as the shape of our society is such that the men at the top are, or appear to be, handling their problems in terms of "what does it mean to me," so long also must all other men think of their own daily lives first and foremost in the same terms. In other words, it is indeed the private ownership of the main productive resources of the country which prevents our advance towards a more nearly Christian way of life. If this is so the particular act which is now required of the Christian churches, as a mark of their repentance, is that a sufficient number of Christians, both lay and ordained, shall say, "In the name of God, private ownership must be brought to an end."

They must say this, in my view, because it is true. They must say it also because it enables them to make contact with all that is growing up most vigorously and healthily out of humanism.

After all, the Christian condemnation of our present

population is not wholly true. There were some who were not wholly infected by our decline into a worthless way of life; there were some who protested. Not only Communists struggled against the immorality of our foreign policy. Many detested the yellow press; some went to concerts more often than to cinemas and dog tracks. Most of these spiritually rejected the whole conception of a community directed towards material gain. Most of them are now socialists.* It is the fact too that almost all the alert, forward-looking, socially conscious workers today are socialists. Often they are socialists for all sorts of reasons which the organized churches could not approve.

It is sometimes suggested that all weekly wage earners are saints, that all owners are devils and that all we have to do is to take everything from the owners and give it to the workers and all will come right. Against this the churches must protest. Against this the churches must insist that no scheme of political change can save us unless we as individuals live our lives more generously towards our fellow men. To all this thousands are willing to listen today.

It is certainly a little harder to lead men to an acceptance of the fact that the generous life towards one's fellow men depends ultimately on a faith in God and upon a life directed to his service. But when this truth is advanced by one who incidentally passes stern and unambiguous judgment on the present shape of society, at least men will listen—and eventually, perhaps, they will do more.

*It may be a part of my own repentance to have to admit that until the outbreak of the war I myself was not.

Immoral and Unchristian

On the other hand, if it is true that in our present society the private ownership of the great resources permanently prevents us from living more nearly Christian lives, then men will not even listen to organized churches which have not the courage to say so in the name of the Lord.

The Bishop of Bradford is right, I believe, in his introduction to the first publication of the Council of Clergy and Ministers for Common Ownership. "Our present economic system," he says, "is immoral and unchristian. Its appeal is nakedly to self-interest . . . it promotes mass selfishness . . . nothing can excuse a minister of Christ from working for its destruction. . . . The private ownership of the means of production is the nerve-center of the system. To attack it is to attack the particular point at which the immorality of the system is most manifest and most corrosive."

I believe it is from those who will join the bishop in this courageous message that our people will once more hear the word of God.

The Idea Front

By Fred Eastman

THERE are two great fronts in this war: military and ideological. Newspapers, radio and motion pictures have stressed the dramatic events on the military front and given less attention to the basic ideas which are struggling for the possession of men's minds on the ideological front. As a result the man on the street seems to think that if we can just knock out the military might of Germany, Italy and Japan, the war will be over and we won't need to worry about the ideological front. The matter is not so simple.

The fact is that unless we win the struggle on the idea front, a military victory may be only temporary. On the other hand, victory on the idea front will ultimately mean a basis for a just and durable peace. Defeat on the idea front will ultimately mean a defeat for the freedoms for which we fight.

What are these ideas which are in conflict and which are so important to the future of every human being on this planet? Reduced to simplest form, here they are:

Concepts concerning	*Nazi-Fascist Totalitarian Idea*	*Christian Democratic Idea*
Man	Belongs to the state	Belongs to his Creator
Masses	Must follow the leader	Are free men
Highest value	Power	Persons
Supreme loyalty	To nation	To God and humanity
Religion	National	Universal
Government	By compulsion	By consent
Industry	Absolute state control	Free and competitive enterprise
Education	Indoctrination	Development of individual
Press and radio	For government propaganda	Free agencies for public discussion
Methods	Of fear and hatred	Of faith and good will
Other nations	Conquest	Mutual aid

Between these two sets of ideas the peoples of the world must make their choice. To the extent that we of the democracies adopt the fascist ideas and methods, we lose; to the extent that we hold on to our democratic ideas and methods, we win—and humanity wins. This is the real issue now before us.

We Are Divided

By John Knox

ONE of the most ominous facts in American life is the color line—the existence of two distinct populations as completely separated in nearly all that comprises social life as are the Negro and white groups in this country. The extent of the separation is surprising. Indeed, the large numbers of the colored people—nearly fifteen million of them—and the fact that they are not geographically isolated make positively astounding to anyone who thinks about it their almost complete social segregation.

This segregation is most conspicuous, although scarcely more real than elsewhere, in the southern states. That the almost equal Negro and white populations of a city like Atlanta or Nashville can maintain themselves in quite the degree of ignorance of each other which actually exists is little short of incredible. Of course, white people in these cities claim that they know the Negroes and the masses of Negroes know the whites at least well enough not to let them know how mistaken they are. But of real understanding, of genuine mutual respect, upon which alone an enduring and worthy social life can be built, there is virtually nothing at all. Each group has its own residence sections, its own churches, its own schools and colleges, its own newspapers, its own clubs and theaters, its own railway coaches, its own hotels and restaurants. It is only as employer and employee and as merchant and customer that white people and Negroes normally ever meet. And even here the relation is likely to be purely mechanical, or else the attitude of the white person or, less frequently, of the Negro is likely to be such as to render impossible genuine social experience.

Two Separate Populations

Although this description has been applied to the section which I know best, my observation is that it is relevant in all essential respects to most of the sections of our country. Negroes and whites comprise two separate American populations.

The extent of this separateness is not realized by most white Americans because they live so exclusively on one side of the color line. The Negro for most of us is not a real part of the national life at all; he is a dark shadowy figure moving vaguely somewhere in the background. That is true even in the south, where Negroes make up a large section of the total population. White churches, north and south, will advertise, "All are welcome," without once even thinking that they really mean, "All white persons are welcome." Not long ago there was wide discussion of the "unification of the three great branches of Methodism" when what was really meant was the unification of the three great branches of white Methodism.

When I was asked not long ago by a white resident of a certain southern city if I knew any ministers in his community, I surprised him by naming two or three very able ministers of whose names he had not even heard. He had apparently prided himself upon being well acquainted in church circles and was greatly puzzled. As I told him of some of the qualifications and achievements of my acquaintances, he was more and more mystified and humiliated. The significant thing is that it did not once occur to him that they might be Negroes—as, needless to say, they were. He did not think of Negroes as being among the citizens of his community. If challenged he would, of course, have acknowledged their presence, but he does not habitually think in biracial terms. Subconsciously he regards America as a white man's country. To be white is to be a normal American; to be black is to be a kind of foreigner or anomaly. This is the typical white American attitude and the segregation system is its institutional expression.

Who Is the 'Normal' American?

Even our most enlightened American newspaper feels that it is necessary to use the label "Negro" when a Negro is being referred to in any connection. The assumption is that if a person is simply named, without a racial label, it will be supposed that he is an Anglo-Saxon, or a German, or a Swede, or a Jew—at any rate, a normal American and therefore *not* a Negro. This in spite of the fact that the Negro has been in this country ever since, back in the seventeenth century, it began to become a "white man's country," that he has shown a greater willingness to be assimilated within American life than any other national group has shown, and that he has contributed more, in brawn, brain and heart, to making America great than any other racial group, hardly excepting the Anglo-Saxon group itself.

The personal and social costs of this segregation system are staggering. The amount of suffering which it imposes daily upon personality in this country is beyond any man's computation. Constant injuries to self-respect, perpetual insecurity, the necessity of continually fighting one's way if one seeks to live like a normal person, the strange aloneness of finding oneself an alien within one's own land, the only land one knows—who can measure the aggregate hurt of all this for the fifteen million darker citizens of this country? (I have seen Negro children, protected miraculously from their birth by their parents, when they first were forced to realize that, in the majority opinion, they were neither American citizens nor even normal human beings, but persons apart.)

Judgment to Come

And what a terrible weight of judgment the segregation system is accumulating for our American society! For unless the Negro is integrated fully into American life, as he is still ready to be integrated, he is certain to gravitate more and more into a racially self-conscious group, culturally differentiated from the rest and bound together largely by common resentment of the surrounding white society. What this portends is something to keep one awake at night.

And what about the church? One of the favorite themes of American preachers, especially in recent years when the ecumenical movement has been growing in importance, is the tragedy of denominational divisions in the Body of Christ. But such divisions are petty compared with the real rift in the American church. The chasm between Negro and white Christians is immeasurably more deep-cutting, more tragic and more sinful than any denominational division or all such divisions together, and it cuts across and clear through every body of Protestantism—yes, and for the most part, Roman Catholicism also.

I am afraid we should have a hard time explaining to Christ why we have to be Baptist or Methodist or Presbyterian or Roman or Quaker Christians. But at least we could point to differences of opinion about theology or morals or polity which seem to us important. We should probably not find it easy to make him see how important many of these points are, but we could at least try, and I do not doubt that he would listen patiently to our arguments. He might even understand some of them. But what will we say when he asks us why Negro Baptists cannot pray with white Baptists or why white Episcopalians cannot receive the Word and the sacraments along with Negro Episcopalians? What will we say when we are confronted with our real crime against the Body of Christ, when we are unable to hide longer from ourselves that we have preferred the fellowship of race to the fellowship of Christ? What will we say then?

JANUARY SURVEY OF BOOKS

New Testament Origins

MARCION AND THE NEW TESTAMENT. *By John Knox. The University of Chicago Press, $2.00.*

THERE IS ONE John Knox who is the author of a delightful book on Jesus and who is an inspiring preacher. There is another who delights in weaving novel hypotheses into gigantic reconstructions. This volume comes from the latter figure. A new study of Marcion in English has long been overdue and all should be grateful for this concise statement of the important place he occupied in the origin of the idea of a New Testament canon. When this is coupled with a reaction to Harrison's thesis concerning the epistles of Polycarp, and Walter Bauer's revolutionary reading of early second century Christianity, it is bound to contain much valuable material. But the authors' chief interest lies in propounding some novel theses of his own.

Knox agrees with Harrison that Marcion is attacked in Polycarp. Hence he had a career in Asia Minor long before coming to Rome. The idea of two Gods, however, was first developed at Rome in reaction against the greater conservatism of that church. Though individual Gospels were already being read in many churches, there was as yet no fourfold Gospel and no New Testament. To replace the Jewish scriptures, which he rejected, Marcion edited a current Proto-Luke (though he did not have the name, and there is no thought of Streeter's theory) and the Pauline corpus which had been in circulation since the nineties. The Latin prologues found in many manuscripts came from him. Thus Marcion had as his scripture a "Gospel" and an "Apostle."

The Roman church first met this heretical compilation by the writing of Luke-Acts. The primitive Gospel which Marcion had used was expanded, together with an early Acts of the Apostles (which had never really circulated). This made a two-volume work stressing continuity with Judaism. Thus Luke-Acts, in its final form, arose about 150. Then, between 150 and 175, the two Gospels used by heretics (Luke and John) were included in a fourfold "Gospel." The "Apostle" included beyond Marcion's the new catholic Acts, the Pastoral Epistles (which had been written to oppose Marcion), and such other epistles as could be plausibly assigned to "apostles." Thus orthodoxy met Marcion by absorbing his New Testament into a larger collection. They did not reject Paul but included him with *all* the apostles.

That Marcion gave the primary impetus to the idea of a New Testament I should say is a generally accepted position. I do not think that Knox has overstated the case. He has presented a plausible case that the fourfold Gospel did not precede Marcion and is certainly right, as against Goodspeed, in saying that Acts did not circulate in the first half of the second century. But I do not think that a theory which puts six books of the New Testament later than Marcion is defensible.

The inevitable uncertainty concerning the Greek text of Marcion's Gospel, which is rightly urged against Sanday's defense of the priority of canonical Luke, makes it difficult to come to grips with the date proposed for the final form of Luke. The linguistic homogeneity of the Lukan writings requires the belief that the second century writer completely rewrote his primitive sources. Many years ago (1924), Loisy wrote commentaries on Luke and Acts assuming two such editions (though he made no such connection with Marcion). Knox makes no mention of these, but until some such analysis is attempted at least provisionally, nothing plausible is before us. In the meantime, we are constrained to wonder how the catholic propagandist was in position to add such valuable material as the parable of the prodigal son when the authors of the so-called Apocryphal Gospels could find so little that was new. What principles led him to add more pericopes from Mark as well as this other new material?

The theory also must assume that the author of Luke-Acts had the collected Pauline letters before him. Knox makes some ingenious comments in defense of that possibility. Not only was "Luke" uninterested in the ideas of Paul; the epistles were under a cloud because of their Marcionite use. The only *letter* in Acts is by the apostles and Paul is a bearer of this letter, and *to* the Galatians. This kind of reading of Acts takes us far back toward the Tübingen school and calls for much more detailed defense in the light of the more recent work on Acts. Incidentally, Dibelius' demonstration that Paul's speech in Acts 17 is in the spirit of the apologists rather than the New Testament would help to bolster Knox's contention. But I do not think that any such date can be made probable.

We are grateful to the author for this stimulating study of the significance of Marcion, and we shall greet with anticipation any serious attempt to explain the extent of the activity of a "Luke" about 150. But until then, this phase of the study need not be taken seriously.

CLARENCE L. CRAIG.

A Revaluation of Christ

OUR ETERNAL CONTEMPORARY. *By Walter M. Horton. Harper & Brothers, $2.00.*

FOR THOSE who read only the books others select for them, Horton's *Our Eternal Contemporary* will be an imperative. It has the stamp of approval of the Religious Book Club, as well as being Dr. Morrison's selection for his book of the month in the *Pulpit*. This book deserves such rating better than some that have received it. It is not of timeless significance, but it is solid and healthy and balanced.

Dr. Horton begins by testifying to the influence exerted upon him by Karl Heim. The two books which were of importance in his own development were Heim's *Jesus der Herr* and *Jesus der Weltvollender*. Even though Horton insists that he had never gone so far as some of his Protestant brothers who were completely Unitarian in their theology, he does testify that for him there was a quite conscious return to the more evangelical doctrine of the person of Christ. His introduction is a call to the abandonment of Ritschlianism, which he regards as having taken stronger root in America than even in its home soil. In this he is more than probably right.

The whole book is devoted to attempting a sound return to the Christ of Scripture and the creeds. Although Horton confesses that he does not pretend to arrive at the correct doctrine of the Christ via the catholic creeds, he acknowledges that his circuitous route has brought him to the same conclusions as those held by such Anglican scholars as Canon Quick, R. V. Sellers and General Seminary's Pittinger. His route might be described as psychological rather than theological, if indeed it is possible to separate the two. He proceeds from the thought of man's great need of the Christ, the Eternal Word of God, and the answer which is given in the description of Scripture and the elucidation of scriptural beliefs in the creeds.

At the very outset he attempts to show the ageless significance of the insights of Scripture, untouched finally by historical criticism. No amount of tinkering or tampering with the texts, or the striving to set the teachings in their exact historical context, can affect these insights. What the Scripture has to say about God and man, man's need of God and man's wandering from God cannot, more than in passing, be touched by the historical criticism. The Bible continues to be the record of God's dealing with man in history.

By the same token, Christ has eternal significance. He is not merely an interesting figure who taught an ethical code or a new way of life. For the Christ, the measurements applied to such a teacher as Buddha are meaningless. Christ is not merely a religio-ethical instructor, even though his ethical teachings are of fundamental value. Christ is the message of God's love to a wayward and sinful people. Christ has come to purchase man from his willfulness and ransom him. Yes, Horton even appreciates the value of "he descended into hell."

There are several instances in which the author shows a nice balance. His understanding of the usefulness of historical criticism is one; he recognizes the validity of the method, but he is not zealous in accepting just any results which happen to arise from the scrutinizing of these scholars. He objects to D. F. Strauss of the last century and Drews and W. B. Smith of this for their rejection of the historical character, Jesus. He also holds a nice balance theologically in insisting on the three aspects of the Christ—the Christ who came (the Incarnation), the Christ who is (Christ's continuing Spirit), and the Christ who will come (the Second Advent).

The trained theologian, for whom Horton claims he is not writing, would object to his use of "Jesus" when Christ or Jesus Christ should have been used. In the light of many theological objections he would be judged wrong. This book steers deliberately between being a learned treatise and a sermon. Its weakness is here. The middle course can often be good, is usually convenient but is frequently dangerous.

A. H. BEHRENBERG.

Down With the New Deal!

TIME TO INQUIRE. *By Samuel Crowther. John Day Company, $2.75.*

CROWTHER grinds an ax for a self-sustaining economy of free enterprise and private ownership in which the creation of wealth is regarded as accomplished by "creating and exchanging goods and never by creating and exchanging money." He attempts to show how the effectiveness of industrial, competitive capitalism for raising living standards has been thwarted by increasing bureaucratic interference with free enterprise since the Interstate Commerce Act of 1887 and by the practices of finance capitalism beginning with the era of speculation in railroad securities after the Civil War. The evil influence of the lawyers, accountants, bankers and politicians of finance capitalism stems from their forgetting that wealth must be reckoned in productive power, skill in management and quantity of goods, not in money. According to Crowther, increasing the quantity of money valuations by accounting legerdemain, by private stock and bond flotations, by deposit money or by government borrowing does not make more wealth; it creates debt, a claim to wealth, often uncollectible.

To the illusion that money if rightly managed and spent can bring full employment and prosperity he traces the evils of regulated economy, war and lowered living standards. He forces the reader to consider that a basic cause of "collectivist" policies today may be finance capitalism. He tars the New Deal with that same finance-capitalism brush, for to him the New Deal foolishly sought in the NRA to stifle competition and in its spending program surrendered to the harmful illusions that money is wealth, that it is possible to provide more money for less production and to create credit indefinitely, and that the size of the public debt is of trifling importance. Because the New Deal economy failed in peace to fulfill its promises, it "had to be shifted to the simple economy of war." The error of the New Deal was to adopt as a remedy the money-credit illusions which had brought on the collapse of private capitalism in 1929 after its orgy of domestic and foreign lending in the twenties.

For enabling the private pyramiding of credit on credit in the twenties and public spending based on taxation and borrowing from banks in the thirties, Crowther assigns great importance to the Federal Reserve Act, for it tripled the lending power of the banks. A 1916 amendment allowed banks "to borrow from the Federal Reserve on their own notes with government securities as collateral." This amendment gradually turned the Federal Reserve system from granting business credit to financing government. A second

cause he suggests is the economic theory of John Maynard Keynes, which supplied learned justification for spending. The present ruling theory, as a result, as Crowther describes it

> . . . is for the government to prevent oversaving by heavy taxation, to wipe out large fortunes and large incomes, to redistribute income, directly and also indirectly through ever higher wages, and to take over the whole business of investment to the end of putting money in exactly the right places when purchasing power drops and depression threatens. This, they say, will preserve all that is good in free enterprise and avoid the tailspins.

Third, accountants' statements have too often misrepresented the true nature of business enterprise. They do this by stating assets in dollars instead of in tools and management. They stress net profit figures, neglecting to show profits *after* taxes, wages, depreciation, cost of tools, etc.

Government borrowing creates bank deposits which have no positive relation to business activity, for as production declines, bank deposits increase. Government spending, in peace and in war, leads to a regulated, rationed economy, in which only that can be produced or consumed for which holders of political power allow money to be spent. War spending produces "useless goods" in place of peacetime production, not in supplement to it. Because of consequent dearth of useful goods the buying power of money income must be limited by bond issues, taxes and rationing "before the people have a chance to equate money with goods." Price fixing and government restrictions on borrowing for speculative purposes are needed to maintain the power of money to obtain a minimum of goods and services. The next step is for the state to compel men to work as it directs. Then the wheel is full-turned from the power of the state to create money to military dictatorship and a military economy.

Crowther's remedies include the abolition of the Sixteenth Amendment, a return to states' rights, lessening dependence on foreign trade, bookkeeping which states assets in goods instead of in money, a return to gold money, and amendment of the Federal Reserve Act to free the Federal Reserve system from dependence on the government.

SHERMAN B. BARNES.

A Geopolitical Balance Sheet

GENERALS AND GEOGRAPHERS: THE TWILIGHT OF GEOPOLITICS. *By Hans W. Weigert. Oxford University Press, $3.00.*

PROFESSOR WEIGERT is another of Hitler's gifts to American colleges, and by no means the least important. Formerly a judge in the Prussian federal court and a member of the Prussian ministry of economic affairs, he is now professor of international relations at Trinity College, Hartford. Apparently what he had in view in writing this book was a popular study which should tell Americans what geopolitics is not, what it is, its importance for the future, and what the relations really are between Hitler and General Haushofer. All four aims have been accomplished in a way that will not only stick in the memory but will start almost any mind working its way along new trails.

Consider first Dr. Weigert's account of the relations between Hitler and Haushofer. An incredible amount of nonsense has been printed on that subject in this country, and by presumably responsible magazines. Dr. Weigert has no difficulty in showing that Haushofer never had more than secondary contacts with Hitler (it is just possible that Hess took him to meet the imprisoned agitator while he was in Landsberg), that the attack on Russia represented a final triumph for Rosenberg ideas over Haushofer ideas, and that the whole teaching of the Munich geopoliticians points toward the inevitability of disaster for Hitler's present policy. Yet there is something worth thinking about in the emergence of that saturnine triumvirate—Spengler, Haushofer and Hitler—in the single city of Munich during the days of Germany's postwar prostration. Dr. Weigert is right in thinking that the three men reacted on each other, although their paths never crossed, and even more right in believing that there was an organic connection between the presence in Munich of the historian-philosopher and the geographer-general and the fact that the city became the cradle of the brown-shirts.

To those who still regard geopolitics as some sort of black magic, evoked by German superscientists to enable Hitler to seize world power, Dr. Weigert's book should prove an invaluable corrective. Geopolitics, he makes clear, is simply political geography, with its processes expanded and refined, but with its attention confined rigidly to the field of power politics. It is not exclusively German, either in origin or in spirit. To be sure, Ratzel (who presented Hitler with that useful word, *Lebensraum)* was German. But Kjellen, whose ideas of the primacy of space and of the inevitability of the superstate have had far more influence on Haushofer, was Swedish. And Sir Halford Mackinder, who has the best claim to be known as the "father" of the Munich school of geopolitics, is English. Some of the hardest-boiled geopoliticians today are Americans; Weigert refers with particular acerbity to Spykman of Yale, Renner of Columbia and Burnham of N.Y.U. "Haushoferism is contagious," says Weigert, and these Americans who have been inoculated with it are trying to persuade the United States to adopt what is, when stripped of pretense, "a political creed of power lusts." (Just why Burnham is included in this list of Haushoferites I do not know; Burnham's "fascism"—if it is that—seems to me to be of an entirely different order.)

Dr. Weigert is as careful to develop the strength of geopolitical ideas and methods as he is to point out the mistakes which he believes leading geopoliticians have made. Both Mackinder and Haushofer he finds to have gone astray in four particulars: (1) their world is still that of Mercator—the Heartland and the World Island turn out to be illusions on a global projection map centering on the North Pole, which is the map of the air age; (2) they have failed to take into account the realities of the air age; (3) they have neglected or underestimated the role of the United States in world politics; (4) they have left out of account all but material elements. Assuredly in any study of world politics space is a factor of vast importance. So is industrial potential. But ideologies are often equally important. Perhaps Haushofer, having seen Hitler swept into the disaster of the Russian invasion by Rosenberg's burning fantasies and the führer's own Walpurgian "intuitions," knows this now. No issues of the *Journal of Geopolitics* have reached this country since Hitler launched that ill-starred invasion, so we must guess as to Haushofer's present state of mind. There have even been rumors in recent weeks that General Haushofer has been executed by a firing squad.

There is one thing about this book which, I must confess, I do not understand. That is its title. Or rather, its subtitle: "The Twilight of Geopolitics." One wonders why Dr. Weigert has chosen to put such a phrase on the cover. For what he is really saying is not that geopolitics is a disappearing phenomenon but that a more informed, more air-minded, more socially minded and, one might almost add, a more Christian form of geopolitics (he does not hesitate to quote and appeal to the Sermon on the Mount) will have a great

part to play if a secure world order is to be achieved. His sketch of the nature of such a geopolitics, although necessarily brief, is an indication that this fugitive professor from nazidom is, together with Americans like Owen Lattimore and Isaiah Bowman, one of those to whom America can look to provide geopolitical wisdom uncontaminated by the narrow nationalistic ambitions which made Haushoferism a poison. Geopolitics is not something to be snuffed out or thrust into the outer darkness; it is something to be regenerated.

PAUL HUTCHINSON.

Meet the Evangelicals

A HISTORY OF THE EVANGELICAL CHURCH. *By Raymond W. Albright. Evangelical Press, $3.75.*

TO THE WRITING of this volume of American denominational history, Dr. Albright brought two qualifications which eminently fit him for the task. First, he is a direct descendant of Jacob Albright, the founder of the Evangelical Church, and his work in telling the story of the movement which started with his ancestor must have been a labor of love. Second, he is a trained historian, giving to his work the technical finish which has been lacking in all previous histories of the denomination.

This book should have special interest for two groups of readers. Naturally, the first group is those loyal Evangelicals who are concerned with the story of their own church. To them, this book will be a splendid review of the finest of the denominational tradition—the story of Albright and his co-laborers among the Pennsylvania Germans, and of the indefatigable Seybert driving on his lonely episcopal journeys across the Alleghenies and into the Illinois prairies. They will read again of the beginnings of the Sunday school, the publishing interests, the missionary societies and the colleges and seminaries. They will find this vivid denominational history, heretofore recorded only down to the last decade of the last century, brought down to this present hour of world crisis.

The second group who may find interest in Dr. Albright's work is those who are vitally concerned in the remarkable story of the American church, in its unique national expression. Here is the narrative of a relatively small group whose entire history falls within the period since the forming of the American Constitution. The Pennsylvania Dutch among whom Albright first labored, in spite of their peculiar language, were a thoroughly American folk. The sturdy pioneers ministered to by Evangelical itinerant preachers were the folk who made our great middle west, and later our far west. Dr. Albright's history tells of the circuit rider, the camp meeting, the revival, the beginnings of religious education, the anti-slavery and anti-alcohol crusades. In specific form, we see worked out the many problems which the church in America has faced and solved—or at least has tried to solve.

One who attempts to write the history of even a very small church must face many embarrassing situations. Perhaps the most embarrassing of these will be the necessity of being concise to avoid the risk of being tiresome. Many denominational histories are mere summaries of statistics and institutional constitutions. The author of this volume has conserved essential data, but has interspersed them with a fine lot of human interest details. For this the average lay reader will be thankful. Excerpts of early sermons, even some choice bits of Pennsylvania Dutch dialect, anecdotes of prominent preachers and laymen, intimate insights into the character of the worthies of the past—these will attract again and again the reader who would tire of mere ecclesiastical records.

Another most delicate situation which this historian faced was that of telling the whole story of the division which the church suffered toward the close of the century. (In this matter, as in others, the Evangelical Church followed the American pattern, to its regret.) The division, begun in 1891, was healed in 1922. Of necessity, the historian had to tell that story. That he has done this to the satisfaction of all who will read would be too much to expect. But that he has done it with candor and eminent fairness, all will agree who are not entirely blinded by prejudice. And in telling of the reunion which has brought about the present happy harmony, Dr. Albright has helped to lay the bases for the next step toward church union—the merger of the Evangelical Church with the United Brethren in Christ, now in process.

The one regret to be expressed in regard to this book is that the publishers were unable to give it a more pleasing format. It is unfortunate that the date of publication corresponds so closely with the days of "priorities."

E. F. GEORGE.

A Study of Jewish Thought

MODERN PHILOSOPHIES OF JUDAISM: A STUDY OF RECENT JEWISH PHILOSOPHIES OF RELIGION. *By Jacob B. Agus. Behrman's Jewish Book House, $3.00.*

A MUCH NEEDED service in present-day Judaism has been performed by Rabbi Agus. At a time when Judaism has become primarily a matter of contention and debate, vicious attacks and noisy defense, Rabbi Agus comes in the spirit of the scholar and speaks of the creative intellectual forces that have woven the pattern of modern Judaism. The traffic of the world is silenced; the tumult and the shouting has ceased; we are in the scholar's study back of the pulpit.

The present volume, the author informs us in the preface, is "an elaboration and popularization of a doctoral thesis, entitled, 'The Relation of Man to God in the Philosophies of Hermann Cohen and Martin Buber,' which was submitted to Harvard University in the spring of 1939." To this original thesis have been added brief chapters on the contributions made to the philosophy of Judaism by Abraham Geiger, Ludwig Solomon Steinheim, Samuel Hirsch and Solomon Formstecher; also, a review of the development of nationalism in Judaism as exponded by Smolenskin, Krochmal and Achad Ha'am. These give the author the main landmarks of nineteenth century Jewish thought. They are presented sketchily by way of an introduction to the functioning modern religious ideas. To the original thesis the author has added also chapters on the thought of Franz Rosenzweig and Mordecai M. Kaplan. He brings his volume to a conclusion with chapters on "The Common Core of Modern Jewish Philosophy" and "Theses for a Philosophy of Religion."

The volume retains throughout an objective spirit. It is beyond special pleading. The nature of the subject is such that differences of opinion are inevitable. One wishes, for instance, that the author were not so brief in his discussion of Geiger. This creative personality in nineteenth century Judaism is squeezed into a frame entirely too narrow. One wishes that the author had given some attention to the sheer logic of the historic approach to tradition which compelled certain basic reformulations of the faith of Israel. The fact of the scientific approach to tradition, including the Bible, and its body-blow to traditional authority, aside from the

truth or error of any one theory or detail in the sphere of the new study of the Scriptures, compelled reformulations of the faith and the search for a new groundwork. One wishes, further, that the author had presented his subjects more organically against the historic background. He is no doubt aware of the historic forces that sent these men in search of the holy candelabrum; but he does not bring those forces to the attention of his readers. His subjects dangle on the single string of metaphysics.

To the American Jewish reader, the chapter on Kaplan should be most helpful. The teachings of this creative American Jewish personality have been discussed and debated by competent men. Rabbi Agus' chapter would have gained in conviction had he at least called attention to these discussions.

The final chapter remains on the same academic level on which the whole volume moves. The author's final word is nobly spoken. Jewry can perform a tremendous task in the modern world; a rebirth of true Jewish piety would protect "the Achilles' heel of Western civilization, its gradual loss of a religio-moral basis."

BERYL D. COHON.

Good Preaching in Texas

THE TWOFOLD POWER OF THE GOSPEL. *By Clyde V. Hickerson. Abingdon-Cokesbury Press, $1.50.*

THIS BOOK should be required reading for every Southern Baptist minister. It will be helpful to any minister. The pastor of Baptist Temple, San Antonio, has published a third book of sermons. There are ten in this series, and they are superior, individually and as a group, to the two former collections.

Technically these sermons are practically flawless. The author has mastered the fine art of sermon preparation. The language is simple and clear. The thoughts developed are clinched forcefully. The sermons have form and balance. The illustrative material is always to the point, and is gathered from a tremendous range of reading, observation and experience. One may well envy Mr. Hickerson his effortless style and the simple clarity with which he presents some very positive ideas. Upon the tongue of some men a few of these sermons would be the ranting of a wowser. Mr. Hickerson attacks even such traditional Southern Baptist pulpit themes as gambling and liquor with freshness, originality and reason.

Even so, the sermons are slightly uneven. Some are so much better and so much more important than others. The book takes its title from the first sermon, which is as fine a popular presentation of the social nature of Christianity as this reviewer has ever read. It is encouraging to know that an influential Southern Baptist minister can deliver as fearless a discourse as this, branding the old-line reactionaries in his own group and others as perverting the gospel when they confine it to the other-worldly sphere. The second and third sermons develop still further the thoughts of the first.

Some of the chapters break away from the title theme entirely, and are sermons that one might preach on any Sunday morning, though each is excellent. Among them is one unusual Easter sermon. It is to be regretted that Mr. Hickerson did not give us ten sermons upon the social interpretation of the gospel. The world and particularly the southern states have no shortage of the traditional personal, individual, other-worldly, moral-spiritual type of sermon. Rather the contrary. But when a gifted minister understands the totalitarian quality of Christianity and is able to discuss it fearlessly, we need more and more of this type of preaching and writing from him. In this aspect of Christianity undoubtedly lies its greatest development for the immediate future.

The only major criticism of these sermons is that they show an apparent unawareness of the present world war. There is only one direct reference to it. Yet much of what they say is admirably suited to the needs of men in the midst of the war.

RENWICK C. KENNEDY.

All a Problem of Knowledge?

LET THE PEOPLE KNOW. *By Norman Angell. Viking Press, $2.50.*

FOR a generation every writer upon war and peace has been aware of a great debt to Norman Angell. His *Great Illusion,* published in 1908, is still quoted to show the absurdity of believing that war is ever economically profitable. However, Mr. Angell has come to feel that he owes a debt to those who followed him in working for the end of wars. Few people in 1939 in America believed that a war would be of economic benefit to our nation. Few people anywhere today believe that any nation is going to profit from the war. We are convinced of the fallacy of seeking economic benefit by means of war. Yet we are at war.

Now it would appear from Mr. Angell's latest book that we were overconvinced of the economic absurdity of war. Each nation, that is, among the United Nations, felt that it would gain nothing from war so each became the victim of an aggressor who believed he could profit by easy victories gained through the knowledge that not one would attack or even combine for defense. As the author expresses it: "If this book has a single text, it is that two wars have come upon us in a single generation because we have forgotten the elementary social truth that the right of each to life must be defended collectively, by the community, or it cannot be defended at all."

Reduced to an analogy in civic life, we can say that if everyone were a thief or a robber, "crime would not pay." But because the majority of people are law-abiding, the exploits of a Public Enemy No. 1 may yield rich booty for a short time. Therefore the teaching that crime does not pay, that war is economic waste without benefit to mankind, requires a well informed public opinion which will see that conditions prevail so the gangster type of mind is not tempted to action.

Public opinion is weak because it is not unified. In respect to international problems, the mind of the world is not only weak but divided by all sorts of inherited ideas. When we talk about the victory and the peace which will follow, we raise questions about the destiny of the British empire, of Russian Communism, of America's relations to the Far East. The only way we can come to a unified understanding is by better knowledge. However, our knowledge is handicapped by preconceptions. We use words which are assassins, such as that the British "own" one-fourth of the earth's surface, identifying "govern" with "own." When we consider that American investors have greater interests in Canada than do British investors, the use of the word "own" becomes meaningless. In the same way does the word "govern." We must clarify our thinking by refusing to permit mere words to assassinate our common purposes.

Mr. Angell contends that if we consider every problem which may arise after the war so the people have full

knowledge they will build a world where the common interests of the many decide the policies of the future.

JOHN FIELD MULHOLLAND.

Books in Brief

AGENDA FOR A POSTWAR WORLD. *By J. B. Condliffe. W. W. Norton & Company, $2.50.*

"Agenda" is the right word. The author, who is among the most competent students of international economics, exhibits the topics which must be considered in postwar reconstruction but does not go far toward answering the questions which he raises. Yet he does lay some solid foundations for the answers. After 40 pages devoted to defining the purpose of his book and saying why it is necessary to make preparations in advance for postwar economic planning, he expresses the opinion that we must impose "a politically hard but economically generous peace." The victors will have the responsibility; they must therefore retain the power until the planned program is in smooth operation. Regional organizations are suggested, but these will not meet the need for world organization, nor will they make possible a balance of power which will insure peace. One thing to be guarded against is the danger that, in relieving the defeated nations of the burden of maintaining huge military establishments (i.e., their disarmament) while the victors maintain theirs in order to discharge their responsibility for policing the world, the defeated will enjoy a tremendous commercial advantage. The remedy for this will be to make them bear a substantial share of the cost of reconstruction. As to America, this sentence states a principle which must be basic: "A strong and prosperous United States is the most important contribution that Americans can make to the reorganization of the postwar world; but the United States cannot be strong and prosperous unless it shares actively in reorganizing the prosperity and strength of other countries."

AISHAH, THE BELOVED OF MOHAMMED. *By Nabia Abbott. University of Chicago Press, $2.50.*

Aishah was six years old when Mohammed married her, after the death of Khadijah, and eighteen when she became a widow. Meanwhile many other wives had been added to the entourage, and apparently they got along very well together—another evidence that the prophet was a man of rare gifts. With pardonable pride—but in deplorable English, as translated—Aishah could say to Mohammed: "I am not like the rest of your wives. Every one of your women has been married before, except I." It came to be an accepted fact that Aishah, who had brains and personality, was his best beloved. As the favorite wife of the prophet and a daughter of the first caliph, Abu Bakr, she might have had good claim to the honor invariably accorded to her by orthodox Sunnite Moslems as the "first lady of Islam," but the prestige gained by her own efforts during her nearly fifty years of widowhood confirmed the title. For the first few years after the death of Mohammed, her prestige was great and growing. Then dynastic struggles grew hotter, civil war broke out against the maladministration of Uthman, the third caliph, and Aishah led an army against him, though she was still more opposed to the adverse claimant, Mohammed's son-in-law Ali. The force that had rallied around her was disastrously defeated in the "Battle of the Camel," but she made her peace with both. She was out of politics, however, from then on. Yet her prestige continued to increase and her wisdom became legendary even during her lifetime. Some said she had memorized the whole Koran. She was a court of appeal for deciding what Mohammed had said about this and that. The popular opinion that she knew more than any other woman was heightened to the belief that she knew more than all other women put together. But to the heretical Shi-ites, the sect that stemmed from the frustrated Ali, she became the feminine evil genius of the sinful three—Abu Bakr, Umar and Uthman—who had cut off the lineage of the prophet from succession to the caliphate. Miss Abbott, herself an Oriental as well as an Orientalist, born in Turkey and educated in India, bases her study on untranslated Arabic sources, and weighs the evidence on many obscure and controversial points. Her narrative, which is the first complete biography of Aishah, not only contains much that is of general interest but is a scholarly piece of original research.

Books Received

Medieval Art. By Charles Rufus Morey. W. W. Norton & Co., $6.50. (To be reviewed.)

Headhunting in the Solomon Islands around the Coral Sea. By Caroline Mytinger. Macmillan, $3.00. (To be reviewed.)

William James, The Man and the Thinker, Addresses in Celebration of the Centenary of his Birth. By Max C. Otto and others. University of Wisconsin Press, $2.00. (To be reviewed.)

Radio in Wartime. By Sherman H. Dryer. Greenburg, New York. It may be said that in this volume radio looks at itself, measures itself against the magnitude of the task now before it, and soberly considers how it may better fit itself for the performance of that task. Mr. Dryer is director of radio productions for the University of Chicago and, besides having had long experience with commercial programs, is now in charge of the university's famous "Round Table" which is rated at the top of radio programs dealing with public affairs. The best review of the book is contained in the book itself, for seven experts in various fields contribute their commentaries at the end of as many chapters. To say that Mr. Dryer's conclusion is that radio is doing a good job but might do a better one, is but a vague statement. That is, to be sure, his opinion in a general way. But his analysis of the present situation is comprehensive, his criticisms are incisive, and in the search for constructive procedures for its betterment he is as much concerned with the critical examination of ends as with the improvement of means. The texts of several radio scripts, or portions of scripts, are included. Listeners as well as producers will be benefited by Mr. Dryer's careful study.

Prayer Poems. Compiled by O. V. and Helen Armstrong. Abingdon-Cokesbury, $1.75. An anthology of poems in the form of prayers or in the spirit of prayer. A large majority of the names in the list of authors will be unfamiliar to most readers. But though the great poets have not been very heavily drawn upon, the reading of the book discloses the heartening fact that much sincere and satisfying poetry is being written by men and women whom it is no insult to call, in comparison with Shakespeare and Milton, "minor poets." More power to them!

Mental Health in College. By Clements C. Fry, M.D., and Edna G. Rostow. Commonwealth Fund, $2.00. Data collected during ten years at Yale in the mental hygiene division of the university's student health department furnish the factual materials on which the authors base their scientific study of the mental health of students. With relatively few exceptions, the symptoms and disorders discussed are not those of extreme psychoses but of such milder abnormalities and maladjustments as even "normal" people may experience. These are serious enough for the persons concerned, though they come far short of insanity. Problems of personality development and of adjustment to the new responsibilities of maturity, to academic requirements and to the social situation in college present a complex of difficulties which many students need expert help in solving. Questions of sex and of relationships with the family back home furnish a considerable proportion of these troubles. It is evident that the authors, as practitioners in this field, realize that psychiatry cannot perform magic

and that, if the patient's welfare is the chief consideration, there are limits beyond which the inquisition into his secret soul cannot be extended. "There are times," they say, "when too much probing is more harmful to the student's emotional health than any problem about which he consults the psychiatrist."

John Bidwell, Prince of California Pioneers. By Rockwell D. Hunt. Caxton Printers, $3.50. (To be reviewed.)

Dr. Rudolf Bolling Teusler, An Adventure in Christianity. By Howard Chandler Robbins and George K. MacNaught. Scribners, $2.00. Dr. Teusler was a missionary doctor in Japan, under the Protestant Episcopal Church, from 1900 until his death in 1934. His great achievement was the building up of St. Luke's hospital in Tokyo and its development into the large and important St. Luke's International Medical Center. Great as was this achievement, it did not occupy all his energies, for he was active in many other welfare enterprises in and for Japan. Such work as this is an essential part of the record of American-Japanese relations in the generation before the war. Ambassador Joseph C. Grew, in the preface which he contributes to this biography, pays the highest tribute to the work and character of Dr. Teusler and to the spirit of religious devotion and humanitarian service which inspired his life.

Old Thad Stevens, A Story of Ambition. By Richard Nelson Current. University of Wisconsin Press, $3.00. (To be reviewed.)

CORRESPONDENCE

Episcopal-Presbyterian Union

EDITOR THE CHRISTIAN CENTURY:

SIR: In his letter appearing in your issue of December 16, Carroll E. Simcox undertakes the "unpleasant duty" of "apologizing for the heresy" of this writer. He is off his base. He had better apologize for the heresy of the General Convention of the Protestant Episcopal Church, for it was this official representative body which went on record for organic union with the Presbyterian Church. With that action I had nothing whatever to do. I was not even present. But I heartily approve the action and shall follow the "heresy" of saying and doing all in my power to further it to consummation.

Mr. Simcox intimates that I assigned him "to the company of narrowists and bigots and holier-than-thou-ers" (not heretics!). I did no such thing, for I never heard of the gentleman. If he wishes so to categorize himself, that is his affair. I was not wrting "personally" but generally. It is Mr. Simcox who does the "assigning"—for both the writer and himself.

He intimates that I do not know the distinction between Anglo-catholics and Roman Catholics. Yes I do, too. I know two distinctions. They are *The Pope* and *Clerical Celibacy.* But what has that to do with the Episcopal-Presbyterian decision to "achieve organic union"? That much is *in the record.* And the action, be it remembered, was taken not by any Anglo-catholic church, or by any "catholic party," but by the Protestant Episcopal Church in the United States of America. Perhaps that fact is the thorn in Mr. Simcox's flesh, rather than the suggestions of a relatively unknown "brother priest."

It was this identical "narrowist" spirit, this "absolute exclusionist" concept, that Jesus threw his whole person against. "Say not within yourselves, 'We have Abraham to our father.' God is able to raise up 'children unto Abraham' of these very stones"! If Mr. Simcox never thought of that let me put it a little plainer: "Say not within yourselves, 'We have the bishops unto our fathers,' for God is able of these very stones to raise up children unto the bishops"! Anyone who can imagine the Infinite and Almighty One assigning to any one group on earth the sole right of "administering him" to the whole human race, has more (or less!) imagination than has this cleric! Neither God the Father nor Christ the Son ever committed so grotesque and dangerous, nor so delimiting a thing as that.

It was, let me reiterate, the Protestant Episcopal Church which voted to achieve unity with the Presbyterian Church—and not the Anglo-catholic party within that church. And it ought to be understood that the Anglo-catholic party is not and never has been the Episcopal Church in America. This branch of the historic church (and I yield to no man in my inclination to the view that we are of the "historic episcopate") was set up in this country in Revolutionary times by *Protestants,* if you please. So far as I know there was not a single Anglo-catholic among the founding fathers there in Philadelphia during the establishment of this church. Nor, until a whit over one hundred years ago, was there a single Anglo-catholic known to Christendom. How do the A.-c.'s get that way? How do they get by with the presumption that it was they and not the historic *Episcopal* church in England that "made history"?

That "catholics" of any sort have any exclusive claim to be "custodians of certain revealed truths" or of "God-given means of grace," etc., which do not inhere in other religious bodies, I repudiate and unhesitatingly deny. "By their fruits ye shall know them." If appeal to unprejudiced observation, to unbiased investigation, or to the "fruits of Christian grace," can prove that Episcopalians are possessed of a unique and exclusive "God-quality" not to be found, say, in Presbyterians, nearly half a century of inquiry and investigation on the part of this writer have failed to discover it. That both groups would profit by an ecclesiastical wedding, I feel quite certain. And, as Will L. Collin in your issue of the same date intimates, a joint pan-Protestant wedding would be even more effective. When we pool the grace and "orders" of all Christian bodies, we shall have a truly "catholic" church—not before.

Great Barrington, Mass. THOMAS F. OPIE.

Man Is Helpless

EDITOR THE CHRISTIAN CENTURY:

SIR: In your recent editorial under the somewhat provocative title, "The Federal Council Bows to War Pressure," you state that the "word" from the council is of little use to those Christian souls "who know that what they have to do in war is irreconcilable with both the letter and the spirit of Christian morality." You may be correct. But may I suggest that your editorials lose a great deal of their force by your incapacity to realize that the inescapable *human* situation is one long sequence of decisions whereby we pursue courses of action which are "irreconcilable with both the letter and the spirit of Christian morality?" To give an example: I know that both the letter and the spirit of our Lord's command that we should love one another as he loves us summons me inescapably, if I were to obey, to send $4, not as a subscription to The Christian Century, but to Russian or Chinese relief. (After all, there are several copies of The Christian Century available here in libraries.) Yet I have sent my subscription to your business manager.

I know that this illustration is trivial. But is it not a parable which carries the truth of man's tragedy and the situation in which he finds himself? He is in the world and yet not of it. He must choose knowing that, having done all things, from God's perspective he still remains an unprofitable servant. Why do you persistently imply that there are available for man choices which can be reconciled "with both the letter and the spirit of Christian morality"?

Toronto, Canada. ARNOLD NASH.

Embarrassing the Peace Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: In the article, "Should the C. P. S. Camps Continue?", Denny Wilcher has with clarity outlined the issues raised by the present arrangements between Selective Service and the peace

churches. Many conscientious objectors who from the start felt the arrangement unwise, withheld criticism out of respect for the Society of Friends and the leaders whose sincere and tireless effort had been devoted to the plan. Objectors in greater numbers are seeing the problem more and more in the terms of Mr. Wilcher's presentation. Unfortunately, the only way c.o.'s have of effectively voicing these opinions is the withholding of contributions and here again the problem of embarrassing the peace churches presents itself.

Rochester, N. Y. SHIRLEY F. BODENSTEIN.

C.P.S. Camps—A Working Compromise

EDITOR THE CHRISTIAN CENTURY:

SIR: Denny Wilcher's keen article in your issue of December 16 raises an issue which transcends the whole question of Civilian Public Service, namely, Does Protestantism uncritically accept the dogma of a completely separated church and state? This dogma, mechanically and rigidly interpreted, has unnecessarily secularized American life: the public schools are exhibit A. There we have reached the sad point where *any* religion is considered sectarian. Thank God, the religious education forces of America are finally awakening to this hoax perpetrated in the name of a separated church and state.

Likewise, it seems to me that Denny Wilcher and the liberal pacifists of America are going down the same road. A rigid and mechanical application of this principle will, at best, bring camps operated by secular, war-minded appointees of our government. At worst—and much more a possibility—it will bring total abolition of CPS in favor of the sole alternative of the non-combatant branches of the army as in 1917-18.

T. V. Smith, the philosopher-politician, has said that politics is the art of compromise. By its very nature it brings an adjustment among the competing blocs of our society. In the light of that insight, I maintain that CPS is an excellent compromise, one even better than the least common denominator of public opinion in America regarding c.o.'s (It is a well known fact that strong forces in the American Legion would like to scrap CPS in favor of some limited military service.) Thus, CPS is a compromise inside the context of conscription. It is not a pacifist utopia worked out apart from the realities of the political order. Exactly at this point the absolutist makes a valid witness. For he objects to *any* coercive CPS even though it were judged A No. 1 by a committee composed of Gandhi, A. J. Muste and a direct descendant of Tolstoy. Thus he goes to jail making a magnificent protest, as it were, against the whole political order, *per se*. Certainly we need a Thoreau-like witness of that kind. On the other hand, those seeking to reform and improve CPS are actually seeking a better *compromise* within the present system. They can only work through Congress and, until further notice, the National Service Board for Religious Objectors.

Mennonite Church, DONOVAN E. SMUCKER.
Wadsworth, Ohio.

The Best Possible Now

EDITOR THE CHRISTIAN CENTURY:

SIR: The crux of the problem Denny Wilcher raises about CPS camps is in his sentences: "Under present regulations the objector who feels camp labor under the church to be repugnant finds no alternative but prison or military service. . . . Many of the men now in CPS camps feel that the church and state together have violated a basic right by limiting their choice of service to the church-controlled camps. . . . How many of the 800 conscientious objectors in prison are there because of the churches' failure to insist on an alternative to their own camps?"

These suggestions suggest that the "peace churches" were and are able to determine the provision made for conscientious objectors. They tried, and failed, to get provision for complete exemption. The provision for church-run camps for those men able to accept work in them was the only provision that could be obtained.

The possibility of government-run camps remains. It appears that the government is not prepared to run camps parallel to the church-run camps. The choice is either church-run camps or government-run camps, but not both. Such information as is now available about the probable programs of government-run camps indicates that they would meet the needs of conscientious objectors even less than do the present church-run camps.

The alternative of prison remains available for conscientious objectors unable to accept service in the CPS camps. The effect of Mr. Wilcher's argument would be to make prison the *only* alternative to military service. As he complains that there are not more alternatives than are at present available, he would, presumably, not be satisfied by this outcome.

It seems very difficult for some conscientious objectors to learn that we are in a situation in which no one can get everything that he wants. Frustration and disappointment are generally prevalent. We have to do the best we can. It is probably not helpful to narrow the choice of alternative courses available by the method of complaining that the choice is already too narrow.

Moorestown, N. J. RICHARD R. WOOD.

Apocalyptic Superman

EDITOR THE CHRISTIAN CENTURY:

SIR: In our well deserved arraignments of the blood and thunder comics, which provide a large part of the literary diet of our nation's children (and adults?), are we not overlooking the significant fact that Superman and his satellites are providing a sort of secular apocalypse? The Superman strip may be a long ways from the Book of Revelation, and Superman's creator and sustainer may not know what he is doing as well as did the author of the Book of Revelation, but do they not have basic elements of identity? Both, for instance, attempt to sustain faith in the ultimate victory of the good by supernatural intervention. Behind the enormous supply for this sort of thing there must be a correspondingly enormous demand. What does that demand mean? Perhaps some of your readers would like to probe beneath the blood and thunder and tell us what it does mean.

Methodist Church, LEWIS H. DAVIS.
Seymour, Conn.

'Deep in Our Hearts'

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading with considerable interest and gratification your articles and editorials in The Christian Century on the way the Japanese problem is being handled on the Pacific coast. They present a sane, fearless and fair point of view—something which is sorely needed if our country is to meet this problem in a manner consistent with our Christian, democratic way of life.

I am an American and one of the 160,000 persons of Japanese ancestry in Hawaii. We are thankful for the sane manner in which the local military authorities in Hawaii are dealing with our so-called Japanese problem. We Americans of Japanese ancestry however, are often misunderstood and our loyalty is questioned by many people both here and on the mainland. I often wish those who doubt us could really read what is down deep in our hearts.

Honolulu, T. H. SHIGEO YOSHIDA.

Extend the Course of Study!

EDITOR THE CHRISTIAN CENTURY:

SIR: Undoubtedly the proposal of Dr. E. Stanley Jones for "Church Federal Union Now" calls for a careful consideration by our church leaders through the country. Presumably it will be studied by groups in our churches. Would it be appropriate for The Christian Century to give publicity to the suggestion that the groups who are engaged in or are about to take up the study of "The Church and a Just and Durable Peace"—particularly those who use The Christian Century's handbook dealing with the findings of the Delaware Conference—include in their study the proposal for "Church Federal Union Now"?

New York, N. Y. BEN LEROY STOWELL.

'Free India,' Urges E. Stanley Jones

Noted Missionary Says United Nations Are Losing Asia—Miss Carr Resigns Hull House Post

(Correspondence from Chicago)

CHICAGO, Dec. 28.—E. Stanley Jones carried his battle for a free India to the Chicago Rotary club last week, declaring that the United Nations, regardless of whatever else they were doing, were losing the East minute by minute. Whatever the outcome of this war, he said, we would have to fight another war in 25 years if the Atlantic Charter was not extended to the world. He characterized the speech in which Winston Churchill declared that the Atlantic Charter did not apply to India as "the most costly made in this decade, if not in this century." "There are two Britains," he said, "the Britain of democracy and the Britain of empire. Under the first are Canada, Australia, South Africa—all loyal to Britain and fighting with all their resources against Britain's enemies. But in the Britain of empire—India, Egypt, Burma and Malaya —the people do not give that loyal support and will not until Britain offers them freedom."

* * *

Says Church Must Plan For the Future

Declaring that "we are in process of changing the basis of our entire civilization," Prof. Arthur A. Hays read a remarkable paper on Christianity and world revolution before the fourth all-day monthly seminar of students and faculty of Presbyterian Seminary. Holding that "much of our present groping will last for a long time," he asserted that two great truths have been given by the Spirit to the church in the past century. The first is that the evangelization of the world must be completed. "Discord will trample this world as long as it remains half Christian and half pagan." The second is that "any form of society is the product of those who compose it and they can change it at will." These two truths, he said, place inescapable responsibilities upon Christians and upon the church, which has never before planned for the future but must do so now.

* * *

'Y' Aids Stranded Young Men

An amazing complexity of problems was dealt with here by R. A. Allen, expert in personal counseling, during the 11 months of 1942 in which he served as a member of the Y.M.C.A. hotel staff. In more than 2,000 interviews, principally with young men, he helped to unravel practically every form of trouble flesh is heir to in a great city. Nearly 600 persons were loaned a total of $4,581, of which more than 90 per cent has been repaid. The hotel cared for 35,000 service men in 1942. Harry J. Dunbrugh, senior partner of Isham, Lincoln and Beale, of which Robert Lincoln was once a member, has been elected chairman of the board of directors of the hotel, now the second-largest in the city.

* * *

Miss Carr Leaves Hull House

Miss Charlotte Carr, successor of Jane Addams as director of Hull House, said to be the largest settlement project in the world, tendered her resignation this past week. The press is authority for the statement that it is the result of long disagreement with certain members of the board of directors. Apparently the matter came to a head when the budget and personnel committee of the board recommended a cut of $24,000 in the budget for 1943, in spite of the fact that a member of the board had promised to underwrite any deficit for the year. A deficit of $80,000 was said to have been accumulated during the last 5 years since Miss Carr became director. The press has attempted to attribute the action to hostility of members of the board to Miss Carr's political activities in the interest of the underprivileged. Informed friends of Hull House believe that neither the financial issue nor the political question was primary.

* * *

And So Forth

C. F. Juvinall, Methodist minister at Tiskilwa, Ill., who has been under pressure calculated to force his resignation following the induction of his son into Civilian Public Service camp as a conscientious objector, has received the support of his ecclesiastical superiors and assurance is given that he will be aided to maintain his post, it is reported here.

CHARLES L. VENABLE.

Dr. Knubel on Road To Recovery

Dr. Frederick Knubel, president of the United Lutheran Church, is well on the road to recovery after a serious operation at the Montclair, N.J., hospital.

Catholic Archbishop Favors Freedom

Archbishop Edward Mooney of Detroit recently declared in an article in the *Detroit Free Press* that freedom of religion is the first of the four freedoms. The archbishop is the chairman of the administrative board of the influential National Catholic Welfare Conference.

Noted Methodist Minister Dies

Bruce S. Wright, minister of the First Methodist Church, Erie, Pa., since 1936, died late in November, age 63. A former correspondent of The Christian Century, he was the author of many books and an exchange preacher to Great Britain.

Chapman College Moves To Whittier

Chapman College of Los Angeles has moved its faculty and student body to Whittier College, nearby Quaker institution. Chapman, a school of the Disciples of Christ, plans to liquidate its heavy debt by leasing its plant to the government for the use of the armed services.

'Win Peace Now,' Committee Says

Wisconsin Group Demands Definition of Peace Aims—Adamic Presents Plan for World Reconstruction

(Correspondence from Wisconsin)

MADISON, Dec. 28.—A local "Win the Peace Now" committee, Attorney Anna Mae Davis, correspondent, has received nation-wide replies in response to its news releases and a personal letter from Archbishop Temple approving its general proposals. The committee believes that "our government should issue now a definite and clear statement of peace terms which would insure justice to all nations." The publication of the details of a "people's peace," the committee thinks, would hasten the end of the war. The peace terms should be worked out now, the group emphatically urges.

* * *

Adamic Presents Plan For Reconstruction

Louis Adamic, introduced recently to the university forum by a Nigerian student, gave a calm and impressive outline of his proposals for an "American Reconstruction Mission." This A.R.M. would engage in European and world postwar reconstruction through a policy staff, an intelligence division, and divisions on food, clothing and shelter, on medical aid, on agricultural rehabilitation, industrial reconstruction, public education and democratic propaganda. It is understood that, as one familiar with the problems of "two-way passage," Mr. Adamic was invited by President Roosevelt to present his proposals when Mr. Churchill last visited Washington. The proposals presage an enormous but constructive responsibility toward the future.

* * *

Architect Attacked For Pacifism

Architect Frank Lloyd Wright has been criticized by Federal Judge Patrick Stone for allegedly fostering, at his school at Taliesin, the ideas of pacifism. Mr. Wright has replied in a spirited public letter charging the judge with abusing his high office by making charges and insinuations on hearsay evidence. The noted architect declared he would not presume to advise another on matters of conscience affecting life and death and asserted that more men have gone into national service from Taliesin than have refused to do so. He intimates that had he been born 40 years later than 1869, he might himself on humanitarian grounds be a conscientious objector.

* * *

University Men Leave for War

Men students are leaving the campus of the University of Wisconsin in large numbers. The civilian enrollment next semester, it is anticipated, will be reduced to about half the 1939 figure. The presence of men

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and women in training for military and naval service brings enrollment up to about 75 per cent of par, and the addition of students in uniform under the McNutt educational program may total an almost normal attendance. What will happen to the humanities remains to be seen.

* * *

Religious Ministry to Trailer Camp

The state council of churches, of which Arthur Adams is executive secretary, has united six denominations to bring a full-time worker to the Prairie du Sac trailer camp near the Badger ordnance works. In addition to the 500 trailers, the federal government is now about to erect 500 homes nearer the plant itself, offering further opportunities and responsibilities for religious service to a newly arriving industrial population in an area recently wholly agrarian.

* * *

Protest Racial Segregation

The recent arrival of a few score colored troops as labor battalions among several thousand selectees in this area, has created a problem at the well conducted USO center downtown. A few colored soldiers have been admitted to the use of the USO center, but for the social life of colored troops a first party, sponsored by the USO, was housed in the parish house of the Unitarian Church, of which Kenneth Patton is pastor. A voluntary "Committee on Minority Rights," composed of university, religious and community members, protested the segregation.

* * *

Gripsholm Passenger Reports on Asia

Among missionaries returned from Asiatic areas and speaking in the city has been Edward Adams, second-generation American Christian in Chosen. Electing to stay in Taiku after the outbreak of the war until the option was removed by Japanese authorities, he returned on the Gripsholm. The profound religious experience of those who with their converts have endured the test of refusing to participate in Shinto shrine worship is attested by Mr. Adams and by others.

* * *

Churchmen Urge Food Shipments

The Madison council of churches' committee on social education and action has circularized the 1200 ministers of Wisconsin. They urge approaches to the President advocating the relaxation of the Allied blockade of Axis occupied countries—enough to permit the shipment of food to the starving. The desperate need of Greeks is especially mentioned.

* * *

Japanese Americans Being Relocated

A voluntary local committee collaborating with the War Relocation Authority on the relocation of Japanese Americans has assisted indirectly in the settlement and employment of five family units of 16 persons from the west coast, and believes that a similar additional number could be accommodated here. Applications in behalf of three domestic maids, six hospital maids and two farmer families have been received from local prospective employers.

ALFRED W. SWAN.

Brethren Raise Big Peace Chest

Brethren Service Committee Nears Half-Million Goal—Regular Work of Church is Also Expanding

(Special Correspondence)

ELGIN, ILL., Dec. 28.—The effort of one small American denomination of 175,000 members to give the large sum of half a million dollars for special Christian work in wartime while expanding all the normal missionary, educational and diversified activities of the church will have been achieved by the Church of the Brethren Service Committee by February, it is announced here. M. R. Zigler of Elgin, executive secretary to this committee, is also chairman of the National Service Board for Religious Objectors, which looks after the interests of all conscientious objectors under the Selective Service Act.

Help Prisoners of War

The work of the Brethren Service Committee, which is known to too few of the larger churches, covers many fields. Rehabilitation work was carried on in Spain and in Spanish refugee camps in France until the shifting conditions of war made it impossible to continue. At present relief is provided in interior, western and southern China. Under the guidance of the International Y.M.C.A., aid is given to German prisoners of war in London. Some of this is done in cooperation with Mennonites. In Prima Vera, Paraguay, the committee is building a hospital and is sending teachers, radio technicians and agriculturists to this isolated region. For refugee resettlement in America the committee continues to contribute substantial sums each year. Work camps for American young men and women are conducted each year in places of social need ranging from Pennsylvania to Washington state and from Michigan to Mexico. Each of the several colleges of the church gathers clothing which is distributed through these far-flung projects in all parts of the world.

Conduct Many CPS Camps

Most spectacular and constantly growing is the task of the committee in assuming full financial and administrative responsibility for many Civilian Public Service camps across the nation. On Oct. 15, there were in Brethren camps 1,251 religious objectors, or about one-fourth of the total in all camps. The same proportion is believed to hold for those added since that date. One of these Brethren camps is a general hospital, agricultural and reconstruction project in Puerto Rico. Forest fire protection is provided by camps in Michigan and Virginia and on the Pacific coast. The entire camp at Santa Barbara, Calif., is trained by forest rangers and organized into fire fighting crews. The camp at Williamsport, Md., is providing soil conservation for the farms of Washington county. A Florida camp is engaged in a hookworm project for the government.

Education plays a big part in all these camps. Both on and off the job, men receive training in such skills as cooking,

clerical work, health and sanitation, photography, cooperatives, machine operating, economics, recreation and social problems. Much of the training, it is hoped, will be available for service in reconstruction in postwar Europe. More specialized training for those volunteering for at least 12 months of service abroad is under way at Columbia University, and it is proposed that a second center at Princeton University be shortly opened. Here it is expected that provision will be made for studying the life and needs of the countries in which such service will be rendered in units of five or more men. This would be supplemented, if government sanction is given, by students in Mennonite, Friends and Brethren colleges approved by the educational council of the National Service Board.

The Brethren Service Committee is also cooperating with the agencies of the Friends and Mennonite churches in the growing administration of Civilian Public Service men certified to detached service. In about a month the number of these jumped from 6.6 per cent of the total enrollment of CPS camps to 11.4 per cent. Of the total of 587 on such detached service on Nov. 19, some 300 were working in mental hospitals and 62 in general hospitals, 67 were under the National Research Council, 38 were in dairy farming, 3 were being trained as special dairy testers by Rutgers University and 15 were in academic research at Columbia.

Contribute Large Sum

The proportionately large funds for this extensive work are provided by the Church of the Brethren, whose members subscribe to the "peace bonds," "peace stamps" and "service cups" offered by the service committee. The first two are purchased by members of the denomination in exactly the same pattern as the defense stamps and bonds of the nation are distributed except, of course, that in this case they bear no interest and provide for no redemption. They are certificates of sacrificial giving. The "service cups" are placed on the tables of homes or on the pulpits of Brethren churches. Children take their stamp books to school to indicate that, while they are not buying defense stamps, they are buying these stamps. Large amounts of food come from the farms of members of the Church of the Brethren. Every church has a project of canning food, sewing and preparing linens and bedclothes for the camps.

In addition to these projects, the service committee maintains contact with the men of the church who have accepted limited or total military service. It has organized the ministry of the church for service to these men in camps and has maintained contact with them through the non-resident department of the committee. It is the conviction of the church that these men will not only be active members of the church in days to come but, in many instances, the most ardent advocates of the pacific way of life.

At the last general conference of the church at Asheville, N. C., in June, the committee was authorized to prepare a plan by which each of the youth of the church will have the opportunity to give one year of voluntary service in work of social reconstruction here or abroad.

Eight men and one woman make up the committee who direct this remarkable work.

CHARLES L. VENABLE.

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Ask Australia to Lower Color Bar

Bishop Favors Lowering Bar to Chinese Immigration — Declares Social Legislation Inadequate

(Correspondence from Australia)

MELBOURNE, Nov. 6.—More migration into Australia, and encouragement to Chinese to settle here, are desired by Bishop John O. Fleetham. His Queensland diocese covers 165,000 square miles, being larger than either California or Japan. No armchair theorist, he travels incessantly over his vast territory. These recent words of his were widely quoted: "For her own safety, Australia must now build up her population. It should have been done long ago from motives of human brotherhood. Let us get people of our own race if we can, but we need not stop there. When the peace conference sits down to rearrange the affairs of the world, I can imagine that great Christian man Chiang Kai-shek alluding to the fourth provision of the Atlantic Charter and suggesting that, since Australia has a vast amount of raw material and fertile land quite unused, thousands of square miles of it, he might send us a million or two of his best farmers from the Yangtze to cultivate certain vacant areas. Are we to say to him: 'You and your people saved our lives but we can't have you in Australia—you are Asiatics'?"

* * *

Says Social Legislation Is Not Enough

Australian politics have produced a number of independent or non-party leaders. An outstanding new member of this group is D. P. Macdonald, formerly minister of a Presbyterian church in Sydney and now in the New South Wales parliament. He is accustomed to using plain speech, as the following comment made by him to the Newcastle Religion and Life Conference attests: "Confused thinking leads some people to regard social legislation as containing the very soul and spirit of Christianity. The revenue of a state is a trust fund, not to be used to provide bonuses for an unthrifty minority. Of course it is sound New Testament teaching that the strong should bear the infirmities of the weak. But it is equally sound that the weak should be cured of their infirmities. Beneficent legislation hasn't finished its job when it prescribes pensions. Legislation also has the duty of devising such educational and prophylactic measures as will take away the need for charity laws."

* * *

Hospital Campaign Nets Big Sum

Some Australian states rely upon state lotteries for funds to maintain their hospitals. But Victoria continues to keep these institutions going by voluntary financial aid. Recently the annual Hospital Sunday appeal in Melbourne brought gifts of $65,000 on one day and a total of $230,000 for the campaign. This is a record amount. The denominations which gave most generously were those which refuse to depend upon raffles, lotteries and similar means of securing funds. Yet every now and then some Victorian will publicly air his envy of the prosperity of the hospitals in Queensland, western Australia or New South Wales, where "golden caskets," "charity consultations" or just plain lotteries flourish.

* * *

And So Forth

Australian church life is still reverberating from the effects of the great Religion in Life Conference held in Newcastle last September. The conference got national attention at the time it was held and represented a major impact on the whole Australian community. An official report of its proceedings is to be issued, including digests of its important addresses.

As executive manager of the joint board of graded Sunday school lessons for Australia and New Zealand, this correspondent is finding that wartime regulations make the production of such literature no sinecure. Problems of paper, printing and transportation beset us behind and before. Peace will seem an utterly abnormal state of affairs! Still, we have a great deal for which to be thankful. The challenge of times especially needy is a great stimulus.

ALLAN T. MCNAUGHTON.

Renew Pledge Of Decency

Roman Catholics throughout the U.S. renewed on Dec. 13 the pledge they take each year in the Legion of Decency "to form a right conscience about pictures that are dangerous to my moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise further to stay away altogether from places of amusement which show them as a matter of policy."

Episcopalians Now Consulting With Methodists

The Commission on Approaches to Unity of the Episcopal Church, which met in Cleveland during Federal Council week to continue negotiations with the Presbyterians, took time off for a day and a half session with the Commission on Interdenominational Relations of the Methodist Church. The usual papers were read, and further explorations of the possibilities of union were agreed upon.

Kansas Loses Its Last Swedenborgian Cleric

Rev. Sherman Newton, only remaining Swedenborgian minister in Kansas, has been confirmed in the Episcopal Church and been made lay reader in charge of the parish at Clay Center.

The Hawaiian Church Is Not at War

When Rev. Andrew Naofumi Otani was ordained in St. Andrew's Cathedral, Honolulu, on Nov. 30, Chinese, Japanese, Belgian, Canadian and American clergy joined with Bishop Littel in the laying-on-of-hands. Mr. Otani is a convert of Toyohiko Kawaga.

N.E.A. Proposes Office for International Education

The national commission for the defense of democracy through education of the National Education Association proposes that an international education office, organized on lines similar to the International Labor Office, be formed as an important element in postwar planning.

Rabbis Discuss Plan for Peace

Hold Conference on Bases of Just and Durable Peace—Ask Disarmament and a World Government

(Special Correspondence)

CINCINNATI, Dec. 26.—Well over 100 Jewish leaders met here at the Hebrew Union College Dec. 21-23, for a conference on a just and durable peace. Sponsored by the Central Conference of American Rabbis, it had as its leader Ferdinand M. Isserman, rabbi of Temple Israel, St. Louis. Bringing together an exceptionally able body of men from a wide area, the conference made history in the carefully wrought out public statement which it discussed at length and issued at its conclusion. It heard addresses by Mordecai Ezekiel, now of the OPA, who said that the churches have the responsibility for overcoming economic illiteracy because they speak to the middle class; James G. Heller, president of the Central Conference of American Rabbis, who asked that plans for safeguarding the welfare of Jews be included in peace aims; and Dr. Isserman, who said that "only the moral and spiritual power of united religious effort can swing the delicate balances of history toward universal justice, universal love and universal peace." The conference received greetings from the Archbishop of Canterbury, Vice-President Henry A. Wallace, Msgr. John A. Ryan, John Foster Dulles and the Cincinnati council of churches.

Fear Extermination of Jews

The general resolution adopted reads as follows: "The American Institute on Judaism and a Just and Enduring Peace expresses its wholehearted approval of the warning issued by the United Nations to the Axis leadership to halt the extermination of Jews in occupied Europe. Hopeful as we may be that this warning will have its restraining effect, we assert that moral indignation and assurance of reprisal are not enough, and that additional measures must be taken immediately to save as many Jews as possible from their impending doom: (1) The opening of the doors of neutral and Allied countries, and especially of Palestine, to those victims who may be able to escape from nazi-occupied and nazi-dominated countries; and the treatment of those escaped victims to neutral and allied lands, as friends. (2) In view of the fact that in the rationing of food in nazi-occupied and nazi-dominated lands a policy of drastic discrimination is directed against Jews, making inevitable their extermination, we appeal to the United Nations to supplement this starvation fare by providing for these Jews food and medical supplies under the proper safeguards. (3) Special provision should be made for the emigration of Jewish children from nazi-occupied and nazi-dominated lands to neutral and Allied countries. (4) We voice the confidence that the entry of the victorious armies of the United Nations into Axis-occupied and Axis-dominated territory will result in the immediate abolition of all discriminatory laws affecting the Jewish population."

In view of the fact that " an overwhelming majority of European Jewry has been uprooted and dispossessed," and masses of Jews continue to be "massacred in execution of the publicly proclaimed nazi policy to exterminate all Jews," the conference voted to invoke "the assistance of the United Nations, since the task of reconstruction is on a scale beyond the capacities of Jewish communities. . . . Because of the global nature and complexity of Jewish life, there can be no single solution to the needs of the Jews as a group. Meeting these needs requires the recognition of the right of Jewish groups everywhere to the fullest enjoyment and fostering of their religious and cultural heritage in accordance with their specific conditions in their respective countries."

Platform for Peace

"The failure of men to recognize the implications of the sovereignty of God," the conference stated, "has resulted in world-wide devastation and moral disruption. . . . In order to rebuild our broken civilization, the spiritual teachings of religion must become the foundations of the new world order and the dynamic force in a just and enduring peace. We hold that any attempts to extricate humanity from its present tragic condition must take cognizance of the following principles which derive from Israel's historic teachings:

"(1) International peace is of the very essence of the ethical doctrine of Judaism and the propagation of it has been part of the historic mission of Israel. . . . Racial, national and cultural divisions among men have historic validity and serve the purposes of the Almighty. But the primary spiritual validity appertains to man as such in his capacity as a child of God and for the human family as a whole. (2) Judaism recognizes no inherent national or racial superiorities and has consistently repudiated the exploitation of all such fictitious pretexts to dominate and exploit other peoples. (3) Judaism recognizes no national sovereignty which is not subordinate to the higher moral law of God. . . . (4) Judaism has always conceived of the necessity of organizing for peace and for creating a permanent international society whose members will covenant themselves to observe the moral law of God. . . .

Want Disarmament

"(5) Judaism was first among the great religions of the world to proclaim the ideal of universal disarmament which will come as a natural consequence upon the establishment of a righteous and effective international order. . . . (6) Judaism maintains that no peaceful organization of society is possible unless it is built upon the full political, economic and social rights of men everywhere. . . . (7) Judaism believes that peace can come only with reconciliation. It is concerned with the destruction of evil rather than of the evildoer. Governments and their leaders who are responsible for bringing war, suffering and destruction upon the world must be punished. . . . But a durable peace must, in the last analysis, be based upon the voluntary association of nations as equals within a world community, regardless of past moral offenses, of which no nation is entirely blameless. (8) The task of building a world peace is most complex and difficult. Nonetheless, Juda-

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is a gift book designed for that purpose. An overseas chaplain conceived it out of his own battle-born experiences. It is a book of planned daily reading for a whole year, bringing each day a special message from one of the 370 understanding ministers and laymen, representing most Protestant denominations and all sections of the United States. These messages were written this year especially for our men in this war. They are daily messages from the Christian church, the Christian home, family and friends. They talk the language of the sailor and soldier, giving daily the spiritual strength that every fighting man craves.

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Carolinas Stirred By Divorce Ruling

Supreme Court Decision Upsets State Court — Mackay Gives Lectures On 'Heritage and Destiny'

(Correspondence from the Carolinas)

DAVIDSON, N. C., Dec. 24.—Nevada divorces must be recognized in North Carolina. This decision by the United States Supreme Court has far-reaching implications for other states besides this one. South Carolina recognizes no grounds for divorce; North Carolina only a few. A case arose in the latter state, in which a couple were convicted of bigamous cohabitation on the ground that they were not legally married under North Carolina law. They had been divorced in Nevada, after establishing residence there, from their spouses back home, and had then been married in Las Vegas. Here they were convicted by the local court, later by the state supreme court. When the case was decided in Washington, Justice Douglas wrote the 6-2 decision, asserting that "society has an interest in the avoidance of polygamous marriages and in the protection of innocent offspring marriages deemed legitimate in other jurisdictions. . . . So when a court of one state . . . alters the marital status of one domiciled in that state by granting him a divorce from his absent spouse, we cannot say its decree should be excepted from the full faith and credit clause, merely because its enforcement or recognition in another state would conflict with the policy of the latter."

* * *

Jackson and Murphy Dissent

Justices Jackson and Murphy wrote separate dissenting opinions, Jackson on the ground that the majority opinion "ushers in a new order of matrimonial confusion and irresponsibility," Murphy on the ground that the majority opinion "introduces an undesirable rigidity in the application of the full faith and credit clause to a problem of acute interest to all the states of the union and on which they hold varying and sharply divergent views."

* * *

Mackay Lectures On Destiny

It is only by looking backward that man can wisely move forward. This paradox was the theme of the Otts lectures, "Heritage and Destiny," given by President John Mackay of Princeton Seminary at Davidson College the first of this month. God, he said, is the true heritage of man. By looking back to our origin we can discover life's true direction. The first lecture analyzed the concepts of heritage and destiny. The second surveyed the various answers to the question, What is Man? Man has been variously regarded as a part of nature which needs only to be adjusted, a subliminal "abysmal" self which needs only expression, an economic being needing only bread, a creature of reason requiring only a rational harmony of living, or a center of energy, the will-to-power. Contrasted with these is the Christian view of man, whose fundamental relation is not to bread nor to logic but to God, made in love and for love.

* * *

Says America is a Covenant Nation

The third lecture contrasted the homocentric culture of the recent past with the Christian ideal. The now closing era, characterized by a sense of emptiness and fear, has ended not merely in horror, of which there is no end and for which there is no cure but in return to God. The final lecture considered God in the life of the nation. There are three types of nations, the secular, the demonic and the covenant. France is an example of the first, Germany of the second, America of the third, at least in the sense that this nation was born in the religious impulse. As to the war, the lecturer (though somewhat embarrassed by Russia) felt that the issue may be defined around the divergent views of man. If this nation is to serve the kingdom of God it must prosecute the war with vigor, not as a holy war, not as a crusade, but as a "police measure" to secure at least a relative human justice. God is interested in what is involved in our victory.

* * *

Bible Taught in Many Schools

In the 50 eastern counties of North Carolina there are 27, and in the 50 western counties there are 54 communities where the Bible is now taught in the public schools. Methods vary, but the principles followed at Durham are typical of the other projects. In that city the courses are elective, open to eleventh and twelfth grade pupils. A full unit of credit is given toward graduation and college entrance. The course is financed through voluntary prorata contributions from the local council of churches. The course is entirely non-sectarian. The teacher must have an A-grade certificate, must have completed at least 18 college semester hours of special work in Bible, is nominated by the council of churches and elected by the school board, and is subject to the same rules and regulations as all other teachers of like status. The sole text used is the Bible. At Durham 248 students are enrolled.

* * *

And So Forth

The Mayflower cup, given annually for the best book by a North Carolinian, was awarded this year to Elbert Russell of Duke university for his book, *History of Quakerism*. The first gospel sermon ever preached in this state was by a Quaker evangelist.

Punishment of landlords who own houses of prostitution was urged by Judge Burgwyn, addressing the grand jury in Gaston county. The judge spoke of a near-by city which has been active (under army investigation) against prostitutes. In one case there the landlord came into court backed not only by his lawyer but by his minister. The landlord was dismissed, but not the women.

At the annual religious emphasis week in South Carolina university, speakers included F. Eppling Reinartz, T. B. ("Scotty") Cowan of Norris, Tenn., Mrs. Catherine Smith Ferrell, formerly a missionary in Japan, and A. L. Kinsolving of Princeton. Seminars were held on various problems, including that of war.

KENNETH J. FOREMAN.

Oust Democrats From Public Jobs

Hoosiers Mark Year's End with Large Turnover in Personnel of State Offices—Discuss Durable Peace

(Correspondence from Indiana)

INDIANAPOLIS, Dec. 27.—Indiana yields to no state in the union in taking its politics straight. Whatever other issues there may be in any Hoosier election, a primary concern is always that of throwing the rascals out and distributing patronage to the faithful. After a period in which the Democrats had things pretty much their own way, the elections of two years ago saw the Republicans take the lead in the state's congressional delegation, capture the legislature, win all state offices except the governorship and assume control of an increased number of city and county governments. In the more recent elections this process was just about completed. Accordingly, the year end is seeing a considerable turnover in political jobs. Indianapolis' first Republican mayor in many years is Brigadier General Robert H. Tyndall, retired. In good Indiana tradition is his appointment as chief of police of a patrolman who is reported in the local press as having made a $600 contribution to the party campaign fund.

* * *

City Churches Hold a 'Little Delaware'

First Congregational Church of Indianapolis was host recently to the Central Indiana Institute for the Study of the Churches and a Just and Durable Peace, a two-day meeting sponsored by the international justice and good will committee of the church federation and by the Indianapolis council of church women. Another meeting for the study of the bases of peace was a laymen's retreat held at the Butler College of Religion. Afternoon, dinner and evening sessions were held. Prominent business men and educators participated. Without exaggeration it may be said that scores of institutes and study courses dealing with world peace have been held by Indianapolis church groups. All have been built about the findings of the Delaware Conference held last spring.

* * *

New Yorkers Address Church Rallies

"People are coming back to church, not to hear the preacher, but to worship God." So said John R. Scotford, Congregational editor, at the 85th anniversary of Congregationalism in Indianapolis observed recently in First Congregational Church of which Ellis W. Hay is pastor. Jesse M. Bader, executive secretary of the Federal Council's department of evangelism, led recently in a four-day interdenominational school of evangelism in Indianapolis. The school, first in a nation-wide series arranged by Dr. Bader, was sponsored locally by the church federation. Mark A. Dawber, secretary of the Home Missions Council, also spoke before a group of 450 attending an interfaith meeting of the Indianapolis council of church women. Earlier in the day the chuch women in their business session had planned to open three centers for migrant workers who have been attracted to Indianapolis by our booming war industries.

* * *

And So Forth

George P. Howard, native of Argentina, was guest speaker at a recent meeting of the board of trustees of the United Christian Missionary Society (Disciples).

The Indiana synod of the Presbyterian Church in the U. S. reported for last year a gain of 1,497 members. In the same period total gifts increased by $221,475.

For the second year the Elkhart public schools are devoting one class period to Bible study in the third and fourth grades. There are over 1,000 pupils in these two grades and every boy and girl is attending class on a voluntary basis. The work is financed by the churches of Elkhart on a pro-rata basis.

GEORGE WALKER BUCKNER, JR.

Gresham Goes To Seattle

Perry J. Gresham, minister of the University Christian Church, Fort Worth, Texas, and president of the liberal Campbell Institute of the Disciples of Christ, has recently accepted an invitation to become pastor of the University Christian Church, Seattle.

'Swams' Join 'Waacs' And 'Waves'

Latest feminine war organization with a tricky alphabetical title are the "Swams," or in other words, the Sweethearts, Wives and Mothers of men in the service. Organized in Grace Episcopal Church, Orange, N. J., the group packed and shipped 137 Christmas packages. A corporate communion service is held monthly at Grace Episcopal Church.

Jesuit General Dies in Rome

The general or head of the Society of Jesus, more commonly known as the order of Jesuits, died in Rome on Dec. 13. The Very Rev. Vlodimir Ledochowski had directed this most militant of Catholic orders since 1915. His successor will not be chosen until after the war, when a convocation of 150 "fathers superior," coming from all parts of the world, will be held. The Jesuits were founded in 1540 by St. Ignatius of Loyola.

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By Robert E. Luccock, Methodist, Plainville, Conn.

High Conquest
By C. Stanley Lowell, Atonement Methodist, Clayton, Del.

The Perils to Worthy Purposes
By Lowell R. Ditzen, Brick Presbyterian, New York

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By Donald W. Schlicher, Evangelical and Reformed, St. Clairsville, Pa.

There Shall Be a Highway
By Jack Finegan, Iowa State College

Except Our Righteousness Exceeds
By Hugh S. Tigner, First Universalist, Canton, N. Y.

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The Amazing Story of Repeal

By FLETCHER DOBYNS

The Federal Council of Churches, at its 1942 biennial meeting in Cleveland, voted by an overwhelming majority to ask the United States government to throw around the manufacture, advertising and sale of intoxicating liquors an iron-bound system of controls which would sharply curtail their consumption during the war.

The Canadian government has forbidden the advertising of alcoholic beverages after February 1, 1943, and has sharply curtailed the quantity and percentage of alcoholic content of all intoxicants henceforth to be sold in that Dominion. Scores of national, state and local church bodies have spoken for either the complete prohibition of all manufacture and sale of liquor or for an unprecedented severity of control.

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Bishops Give Full Support to War

Methodist Leaders Hold an Important Session in Cleveland — Plan a Vigorous Missions Policy

(Correspondence from Northern Ohio)

CLEVELAND, Dec. 21.—Although somewhat overshadowed by the meetings of eight interchurch councils here last week, the annual sessions of the Methodist Board of Missions and Church Extension and of the council of bishops, preceding and running simultaneously with the interchurch council meetings, received reports and reached decisions of far-reaching consequence.. In a statement on the war, the council of bishops gave unreserved support to the Allies.

Through the report of the division of foreign missions, the missions board made clear its conviction that unity among Christian churches will be essential to postwar missionary efforts throughout the world. The statement urged Methodists to engage in "more united enterprises," asserting that "right now, as never before, the weakness of the Protestant position as a world force lies in its disunity."

Wartime considerations colored all reports and addresses. The council of bishops were particularly sensitive to its great influence. Problems of attitudes and relationships with minority groups were examined. Equal pay for equal work, irrespective of race, creed, nationality or sex, was endorsed by the woman's division of Christian service. More provision for children in defense areas through nursery schools and day home care was urged, coupled with a warning against the possible exploitation of children by industry.

* * *

Taft Dissatisfied with Church's Attitude

At the board's annual meeting Charles P. Taft, assistant director of the Office of Defense Health and Welfare Services under the Federal Security Agency, asked that the churches act intelligently to influence politicians who will make the peace if they would help assure the world's future. He deplored postwar isolationism as an ideology encouraged by a predestinarian defeatism which he alleged was characteristic of "far too large a group of Protestants." Mr. Taft took vigorous issue with the pacifist position but said he did not believe the church should "go all-out for a holy war." "It is not a very admirable expression of affirmative Christian conviction for the Protestant church to sit back muttering to itself," he declared. The assistant director reported that 350 red light districts had been closed by his department and that drinking and drunkenness among men in uniform were decreasing owing to measures taken to control and reduce consumption of intoxicants.

* * *

Aggressive Postwar Policy Planned

Perhaps the most marked impression upon an observer of the mission sessions was that of the zeal on the part of the 700 delegates and visitors to be ready for an

aggressive program at home and abroad as rapidly as new channels can be created and old ones reopened. They were encouraged by the warmth of messages brought by such leaders as Timothy Tingfang Lew of Yenching University, George P. Howard of South America, Gaither P. Warfield of Warsaw, Poland, Miss Me Tsung Kaung of China and Miss Margaret Wrong of London. This aggressive policy was put into words by Bishop James C. Baker of California at the concluding service Sunday afternoon, when 18 candidates were commissioned for missionary service. Nearly 100 bishops, board officials and members were placed in Methodist pulpits within reach of Cleveland in a Sunday morning "Missions Field Day" arranged by Ralph E. Diffendorfer, board secretary, and E. R. Brown, superintendent of the influential Cleveland district.

* * *

Bishops Go All-Out For War

The council of bishops reported that the Methodist Church expected to fill its quota of 998 army and navy chaplains before Feb. 1. Of this number 617 had already been commissioned, 92 had been passed by the denominational committee, and 86 were up for approval in December. In their statement to the church the bishops envisioned a world fashioned after the mind of Christ emerging from the global conflict.

"We are under no illusion regarding the un-Christlike character of war as a method of settling international disputes," reads a passage in the council's statement on its attitude toward war, "nor do we forget our own shortcomings and sins relative to the conditions that produced this struggle. But we are in the midst of it now because there has arisen in the world a pagan philosophy driven by unchristian motives and bent upon establishing its will upon mankind. Against this ideology and its supporters the United Nations have set themselves with grim determination. We pledge ourselves to the destruction of this brutal and unwarranted aggression and to the preservation for all mankind of the sacred liberties of free peoples."

* * *

Bishops Are to Visit China's First Lady

In connection with a memorial service for the late Bishop William N. Ainsworth, the council offered prayers for the speedy recovery of Mme. Chiang Kai-shek, who lived for a time in Bishop Ainsworth's home while he was president of Macon College. It named a delegation of five to arrange an audience with Mme. Chiang to assure her of the Methodist Church's full support of China. In this delegation are Bishops A. J. Moore, Herbert Welch, W. E. Hammaker, James C. Baker and Adna W. Leonard, all of whom have seen service in China, at some stage in their careers of service to the world-wide church.

A five-year program was announced looking toward the observance of the centennial of Chinese Methodism in 1947-48. A principal feature is the returning of missionaries now on furlough to assist in modern city planning, social rehabilitation and welfare work. The week of Jan. 3, 1943, was set aside for rededication and renewal of membership vows throughout the church and the week of March 28 for the raising of a fund of $2,000,000 for overseas relief in many lands where the church is carrying on its work.

* * *

And So Forth

Walter H. Stark, pastor of Pilgrim Congregational Church, has been commissioned a chaplain in the United States navy and has entered the training school at Norfolk, Va.

East 55th Street Welsh Presbyterian Church has called Ellis Lloyd of Granville, N. Y., to its pulpit. He succeeds the late S. W. Griffiths, who served this church for more than 30 years.

G. Russel Hargate, formerly curate at Trinity Cathedral, has accepted a call to become rector of the Episcopal Parish at Elyria, Ohio.

O. M. WALTON.

Peace Depends on Religion, Says Raymond Moley

The creation of a "firmly grounded" peace must inevitably rest on religious principles, Raymond Moley, an editor of *Newsweek*, declared in a two-column editorial in the Dec. 28 issue.

Denies Rumor Of Evasion

In a statement to rumor clinics, Gen. Lewis B. Hershey, director of the selective service system, denied rumors that men of this or that religious or racial group have been active in evading army duty. "Protecting our shores are men of every creed represented in the population of our great nation," General Hershey said. "Casualty lists from the areas of actual combat, which include men of all colors, races and creeds, are the best indication of all that the army which has been raised through the selective service system represents America at its best."

Catholic Paper Gives Non-Catholic News

Intended to give Roman Catholics "an insight into the religious movements of the nation outside their own church," a new department of interchurch news has been inaugurated by the *Register*, Roman Catholic weekly published in Denver. No other Catholic newspaper, it was pointed out, has ever before attempted such a department.

A CORRECTION

Through an error, our Chicago correspondence recently referred to "the late Dr. Ernest Graham Guthrie." Dr. Guthrie, who retired recently from the secretaryship of the Chicago Congregational Union, is convalescing in Florida from an illness. We humbly apologize.

Current Feature Films

Prepared by Independent Filmscores

1-6-43

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

The Battle Cry of China (Photographed by Rey Scott; reviewed as **Ku Kan**	*Documentary.* The story of China's long fight against aggression, with scenes of combat, of air raids, of suffering, of measures to insure continuance.	New issue of film still is not perfect technically, but more than compensates for that in *memorable*, on-the-spot picture it presents of a nation's persistent courage. M, Y
Mr. and Mrs. America (The March of Time)	*News review* of first year of war as it was reflected in lives of ordinary citizens; pointing out material changes, etc.	More staged portions than in usual feature in series, but these have conviction. *Fairly interesting.* M, Y
Random Harvest (MGM) Ronald Colman, Philip Dorn, Greer Garson, Susan Peters	*Drama* based on Hilton novel about amnesia victim seeking key to lost years, led to blending of two lives by wife and doctor who know his secret.	Element of mystery which kept novel from being entirely unbelievable is lacking; film taxes credulity. Sketchy. Sympathetically played. Many emotionally *moving* passages. M, Y
Secrets of the Underground (Rep.) Virginia Grey, John Hubbard	*Melodrama.* Cops-versus-nazi-spies theme, with usual incredible brutality, unbelievable exploits as cops scatter nazis.	Another cheap, routine film taking advantage of current events to make its mark. *The same old thing.*
That Other Woman (Fox) James Ellison, V. Gilmore, Alma Kruger	*Comedy* on oft-used theme: secretary manipulates things so boss will realize he has loved her all this time.	A trite plot handled in hurried and undistinguished manner. *Superficial.* M
Underground Agent (Col.) F. Albertson, Bruce Bennett	*Melodrama.* More nazi spies, this time with telephone workers spotting their nefarious designs as they tap underground wires.	If spies were as omnipresent and enterprising as these "B" films would indicate, none of us would be alive to see them. *Routine.* M

BEST CURRENT FILMS

For Family: Bambi, Fantasia, The Great Commandment, Holiday Inn, The Pride of the Yankees, The Spirit of Stanford, Yankee Doodle Dandy.

For Mature Audience: Casablanca, Crossroads, For Me and My Gal, The Forgotten Village, Gentleman Jim, Joe Smith—American, King's Row, Life Begins at 8:30, The Loves of Edgar Allan Poe, The Magnificent Ambersons, Moscow Strikes Back, The Moon and Sixpence, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, My Sister Eileen, Now Voyager, The Pied Piper, Sergeant York, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman, The World at War.

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EUGENE M. AUSTIN
Pastor, Tioga Baptist Church, Philadelphia, Pa.

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